“ కమనీయమగు విద్య కామధేనువుభంగి
కామితార్థంబుల గలుగజేయు”.

నూతన అక్షరాభ్యాసము.



FROM ILLITERACY TO LITERACY—AND ONWARDS.

An exposition of new methods for Mass Education.





BY

K. G. BABU RAO, M. A., B. L.,

DISTRICT MUNSIFF,

ELLORE.

(FOR FREE DISTRIBUTION)



ఉచితముగా పంచిపెట్టుట కచ్చొత్తింపఁ బడియె.

1934.

PRINTED AT THE
SREE PANDURANGA PRESS,
ELLORE.

How glorious shine the clouds in purple, crimson and gold – but the credit for it is due not to the clouds but to the sun.

See how the waters soar to heaven as clouds and come down again as rain – but the credit for it is due not to the waters but to the sun.

The rain brings with it the rain-bow bridging Earth and sky in one great span of varied light – but the credit for it is due not to the rain but to the sun.

The trees are brilliant with flowers and fruits but the credit for it is due not to the trees but to the sun.

So, for anything good you see in this book, the credit is due as much to you as to me, as little to me as to anyone else, but all to the Sun of Truth.

P

CONTENTS.

PREFACE.

The main object of this book is to bring to general notice a new system of imparting Primary Education in Telugu in a simple and speedy manner. Anything new takes time to come into general use and it has been found to be so by experience even in the highly civilised countries of the west. But if those interested in the matter adopt this sytem and bring it into general use, literacy will soon become a common feature in the Telugu Country. If the educated classes evince sufficient interest in this direction, the whole of the Telugu country may be made literate in the course of a new and bloodless 100 days campaign.

As I have been interested in the subject of mass education ever since my student days, I have also taken this occasion to discuss the lines of further advance instead of leaving the people with a mere smattering of literacy. A little of the philosophy of life and things has crept into these pages but that could not be avoided since education does not merely mean cramming the mind with information but a sound scheme of education has to be related to a sound conception of life.

It is hoped that those who are interested in the educational advance of the masses will study the possibilities herein indicated of the new lines of approach for the solution of an almost insoluble problem. Some may say, "Can such simple means achieve such results?" That was just what Naman the Syrian said when the prophet told him to bathe three times in the river running by his house as a cure for a complaint which was till then incurable. But his companion said "If the prophet had advised

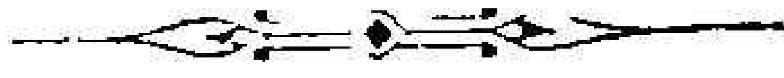
F

anything hard and difficult would you not have tried it?". Then he tried the simple means suggested and obtained relief thereby. The poverty of the masses is such that nothing has any chance of practical success which is not utterly simple and easy of application. Just because it is so simple those interested in the matter may give it a fair trial and see the result.

For the three lines of mass education which have been indicated, three books have also been printed for free distribution like the present book which is also printed for free distribution. Books of this kind may be distri buted freely when it is possible to do so, or at cost price when they are printed on a large scale. The three books intended for general circulation among the masses may be easily made much more attractive in get up. Books for the masses should be well got up with a number of attractive illustrations. It has not been practicable to do anything further in a mofussil place; but the letter-press is the life of a book and Telugu people interested in these matters may read through these three books and do whatever they can to spread the ideas among the masses.

ELLORE.
1934. K. G. BABU RAO

FROM ILLITERACY TO LITERACY.



Alone among the nations of the world our ancestors developed indigenously a phonetic script for Sanscrit and our main Vernacular alphabets are based on that script. This unique feature of the sanscrit alphabet is not surprising as our forefathers were able to develop not one but several features in their civilisation which are without a parallel in any other time or country. Of all the phonetic alphabets based on the Sanscrit alphabet, the Telugu alphabet is the simplest. A phonetic alphabet is a great blessing to any people. The development of a phonetic alphabet for the Sanscrit language is due to the ability of our ancient Grammarians.

> "The science of grammar of which the supreme exponent is Panini was perfected in a manner which has won universal admiration. Professor Weber says: "We pass at once into the magnificent edifice which bears the name of Panini as its architect, which justly commands the wonder and admiration of every one who enters, and which by the very fact of its suffic... for all the phenomena which language presents, bespeaks at once the marvellous ingenuity of its inventor and his profound penetration of the entire material of the language." Sir W. Hunter calls it "one of the most splendid ach... ments of human invention and industr... Monier Williams says: "No other cou... produce any grammatical system at a... rable to it

Although the alphabet has been perfected in its present form by Grammarians, the teaching of it to children and to illiterate persons need not be in a scientific sequence. Scientifically, the letters are divided into two groups as vowels and consonants and in each group they are arranged according to the sequence of sound as proceeding from the throat, palate, tongue, teeth and lips. The Telugu alphabet may be taught very easily if the letters are rearranged in groups in a different order according to ease of teaching and learning and not according to sequence of sound.

1. In the present method, all the Telugu letters and letter symbols are divided into 5 groups and in each group the simplest is taught first and gradually the other letters in that group are evolved from it. The different groups are also arranged in order,. the first being the simplest, the second slightly more complex and so on. Generally, letters which resemble each other confuse the learner but by this method slight differences which usually perplex are themselves stressed and taught from the very beginning as showing how the letters are evolved by such variations.

2. Another feature of this method is that many of the letters have been associated with striking phases which fix their sound in the mind of the learner. Some of these slogans are humourous, some point out striking resemblances, some are alliterative and some anamatopaeic but in every case the object has been to provide some co[illegible] rds which will serve as mental labels for the [illegible] to impress them in the learner's memory so [illegible] once taught in this way they can never be [illegible] uency in reading however can of course result of pra[illegible]

3. Another important feature of this method is to begin by teaching the pupils how to recognise the letters the teaching of reading first, apart from writing. This is not done in other countries because other countries do not have a phonetic alphabet and merely teaching the learners how to recognise the letters would carry them nowhere and such knowledge by itself would be useless to them. But in our country it is not so. As our alphabet is phonetic, merely by learning to recognise the letters the learner can acquire the art of reading and understanding what he reads. It is surely a great convenience for any person to be able to read though he may not be able to write. If he is able to read he will not require the assistance of others to read out to him any letters and other communications which he receives and he will be able to recognise any sign-boards put up for public guidance, to read Railway Time-tables & c., and be in touch with the daily news through the news papers. The teacher should start with the slogan, " Learn to read " Recognising the letters and learning to read have now been made extremely easy.

4. At present pupils are given about 5 or 6 letters at a time and made to trace them over and over again till they are able to get them by heart. This method of tracing the letters over and over again soon tires the pupils. Instead of drawing out their faculties, it suppresses the natural instincts and emotions of the pupils. It is a monotonous task. The interest of the pupils is not sustained. They soon begin to yawn. Only compulsion can keep them at the task. Under this new method, since writing is disassociated from reading from the very beginning the place of repeated tracing is taken by asking the pupil to recognise each new letter, as it is taught, in any printed matter and

to point it out repeatedly in different places where it occurs on the printed page, till the pupil becomes quite familiar with it. This work of recognising the new letter is much more interesting than tracing and contains an element of adventure and discovery which will train powers of observation and keep up the enthusiasm of the pupil.

Frequent practice alone can make a permanent impression on the mind. Under the old system the practice relied on consisted of tracing the letters over and over again. Under this new system the practice relied on consists of recognising the letter in the printed script over and over again till the pupil becomes familiar with the appearance of the letter. In Telugu there are no differences, of printed letters and manuscript letters. Hence it becomes easy and practicable to adopt such a system of learning the letters by recognising them.

5. It is more difficult to remember letters by heart than merely to recognise them when they are before the learner's eye. When writing is also added at the same time as getting them by heart, only a few letters can be taught or learnt each day. Under this system if we teach the pupils only to recognise letters, a large number of letters can be taught each day. Progress will be swift and pupils will be enthusiastic to find that they are able to read something even from their first lesson.

6. Writing of letters is a mechanical task and contains an element of mechanical skill. It is best learnt by mechanical means. The hand of the pupil especially if the pupil is a child, being untrained and new to the work should not be left unaided. It is strange that pupils should be left to learn writing much as if it is a course

in free-hand drawing. Mechanical help may not avail much when - as in most alphabets - there are too many and irregular curves, lines and bends in the letters. But in the Telugu alphabet all the letters are in circles or parts of circles. This makes it well suited to teach the writing of it by mechanical aid.

All the Telugu letters consist mostly of circles or parts of circles, and if one learns how to draw circle ....large and small, from left to right, from right to left from top to bottom and from bottom to top........that would automatically teach a pupil who already knows the letters well, how to write them. This tracing of circles need not be learnt as a fine-art. It can be easily acquired by mechanical practice with ring-cards or sheets of metal or wood in which circular slots have been made. When the tracing of the circle is mastered in this way by mechanical means, the handwriting of the pupil will be more neat well-rounded and beautiful than that acquired by any other means. In this system writing has not been ignored but it is put off to the last after learners become familiar with the letters and can read easily.

It will be seen from the above that this new system takes full advantage of the special characteristics of the Telugu alphabet and contains a number of features intended to make the teaching and the learning of it extremely easy. It also includes instruction in the elements of notation and arithmetic. The different features of it are not inter-dependent on each other and each teacher may adopt or reject any of the features of it. Even the tracing of circles may be taught in the beginning instead of being left to be learnt after the letters have been taught, but it will be easier for the pupil if instruction in writing is put off till the letters have been learnt. With slight

initial teaching it will be possible by this method for any one to become literate by little further practice and effort on his own part and if the educated classes take sufficient interest to teach reading by this method to those around them who are unable to read, literacy will soon become a common feature among Telugu people.

An easy method of acquiring literacy in Telugu will be specially useful in the border lands of the Telugu Country where this language has to compete with neighbouring languages to enable the Telugu people there to pick up easily knowledge of their mother-tongue and it will be similarly useful to Telugu people living in distant places outside their country to teach their children to learn the reading and writing of their mother-tongue easily and keep in touch with their own language.

Particular classes of people have an interest in spreading literacy among the masses. All Journalists and Publishers have an interest in spreading literacy as it will directly increase the circulation and sales of their newspapers and publications. Similarly all missionaries who have a message to spread among the masses should be interested in a method of making people literate easily and quickly. Such a method will also be a matter for the consideration of Educational Authorities and all who are engaged in the spread of primary education in the Telugu Districts. It is hoped that every one who is interested in the matter will examine this system and if satisfied with it employ it to spread literacy among the masses.

The circle is a simple geometrical figure with which people all over the world are familiar. An alphabet which starts from the circle and is evolved from it and which is simple, phonetic and fairly complete should be of universal

interest. The Telugu alphabet is such an alphabet and it is not merely an experiment but already in use by millions of people. This new method now makes the teaching and learning of it particularly easy. Its adoption with any slight modifications which may be necessary to suit particular cases may well be considered for all primitive races who have a spoken language but who do not have a script of their own for it and, also, by all nations who have a script for their language which is unphonetic, or too involved and difficult to write.

FOLLOWING UP LITERACY.

We must guard ourselves against thinking that merely making the masses literate is of much use to them. It must be followed up by a sustained effort to educate them on right lines. A little knowledge is not merely useless. It is harmful. It is not at all a blessing to any man to be just able to read cheap news-paper stuff and the lying advertisements and election pamphlets and such matter. Unless people who are made literate are also trained further by suitable reading matter, literacy will do them more harm than good. Even without literacy the masses in India have an extraordinary degree of culture which cannot be found even in countries where literacy is widely prevalent. It would be a pity to replace it by mere literacy. Mere literacy without further training would convert men into 'newspaper-fodder' and place them at the mercy of interested persons for purposes of propaganda. The masses at present are not so badly off as one would suppose without literacy. It is a common experience that

on account of their being thrown on their own resources, illiterate persons have more shrewedness, common-sense and much better memories than those who have become accustomed to rely on books, notes and records.

We have had more than 100 years of higher education and though, compared with the millions of our population, the percentage of educated people works out as a small figure, there are in fact large numbers of them in the country but it must be disappointing that they have not been able to produce any results which may have been expected of them. Even persons of high education seem to be unable to get over a selfish, self-centred and self-seeking attitude of mind or to rise above religious, communal and caste feelings or to shake off the trammels of customs, traditions and superstitions. Far from making them new centres of energy and new forces for a drive for national prosperity, education only multiplies their wants and gives them a new sense of helplessness which compels them to look out for somebody or something to lean on for their own livelihood, in a manner which uneducated persons cannot think of doing. When we consider the dangers of mere literacy on one hand and the comparatively slight results produced by higher education on the other, a serious doubt may arise whether it is worth-while to work for the further spread of education.

The fact however is that we have no choice in the matter. Our ancient system has broken down and is no longer able to protect us as it was doing for thousands of years. Taking as their basis features which are common all over the World, Viz., villages and the usual divisions of men according to their occupations, our forefathers evolved a mighty system of life without a parallel in any

other time or country. One aspect of that system is the Indian village community and another, the caste-system. The two are inter-dependant and it is curious to hear reformers speak of reviving the one and rooting out the other. This great unique and thorough system was perfect in several aspects social, economic and political and ensured a peaceful, happy, contented and prosperous existence for the Indian masses in their villages whatever power was ruling at the central seats of Government and who-so-ever were the rulers for the time being. But the battle between time and human effort is an unequal one. Time is bound to win in the end. This great system which was built up by the ability of our forefathers and which protected our people for thousands of years cannot be expected to live for ever. Like a huge Caisson sunk in the stream of eternity, it protected us through the millenniums but times have now thoroughly changed. The stream of progress has risen to such revolutionary heights as to endanger the safety of our Caisson. We see the system every where breaking down. The conditions of life have deteriorated to an alarming extent. The masses are not able to secure the minimum requirements of food, clothing and shelter The following extracts will be of interest in this connection.

(1) Extract from the Hindu dated 19—8—1933. "Sir John Megaw, Director-General of Indian Medical Services and lately Surgeon-General to the Government of Madras, has some interesting observations to make in the course of a small inquiry which he has been able to institute on certain aspects of public health in India with reference to Indian villages in particular. The broad conclusions drawn by Sir John Megaw from these replies which have been carefully sifted by tests are: (i) India has a poorly nourished population. (ii) the average span

of life is less than half of what it might be, (iii) periods of famine or scarcity of food have been occuring in one village out of every five during the ten years period in which there has been no exceptional failure of rain, (iv) in spite of an excessively high death rate the population is increasing much more rapidly than the output of food and other commodities (v) young girls who ought to be still at school are forced to become wives and mothers and many of them are domed to die in child-bearing, (vi) the epidemics of cholera, plague and small-pox are commonplace occurrence and (vii) there is little evidence that the educated classes of the community have realised the full gravity of the situation; at any rate, they have made no constructive proposals for investigating the problem or for working out a plan for its solution. It is in regard to the physical condition of people in the villages that the picture presented by the details supplied by the village doctors is most depressing."

2:- Extract from the Hindu dated 16-1-1932 from a Lecture by Dr. C. Muthu.

"The lecturer said that it was a dreadful tragedy that in this country so many thousands should die prematurely. There was no country in the world where the average expectation of life was so short as in India. What was worse, while all other countries had not only maintained, but had increased their average length of life, India was the only country where life was getting shorter and shorter. In England it had risen from 40 to 50 years; in America from [illegible]6 to 59 years; while in Newzeland it was 65 years. Even in Japan, an oriental country, the expectation of life was 47, whereas in India it was [illegible]5, then fell to [illegible]3 then to [illegible]2.9 and now it was reckoned as [illegible] years. The cause of this degeneration, proceeded the lecturer, was

because the foundation of the physical and moral life of our boys and girls was laid badly and wrongly. Illiteracy dulled all ambition. Poverty stalked the land and undermined the constitution. Houses were overcrowded and dark without sufficient ventilation. Insanitation, underfeeding and wrong feeding were other causes. ".

In this land where millions of the ill-fed, ill-nourished, ignorant and inefficient masses are dying premature deaths, the proud boast of our forefathers, "that Bharatavarsha is the chosen site of Divine favour and that even the Gods envy those who are born in it for obtaining salvation" now sounds as a hollow mockery. The truth of the matter is that our ancient system is breaking down and is no longer able to protect us. It may give us a delusive appearance of comfort for a short time more if we cling to it but unless we get out of it and face the world on our own resources it will surely crash completely in a short time and bury us in its ruins never more to lift our heads again. Fidelity to our system which was our source of strength from time immemorial is now under changed conditions equally our danger. We can no longer afford to rely on what people 5000 years ago however great, able, inspired and well intentioned, laid down for our guidance. The time has come when we must face the realities of our surroundings on our own initiative and think out our problems for ourselves and act strenuously. We may make mistakes but such is our present situation that even thinking wrongly cannot do us greater harm than not thinking at all but blindly gliding down the old grooves.

But we may trust that innate shrewdness, intuition, conservatism and good sense of our masses which have protected them against unsound schemes of reformers up

till now. If they had their way, they would have long ago made India a pale copy of the West. There has been no lack of persons among our educated classes to preach and practise so, far as they could venture to do so, the abandonment of our social customs, and the adopting of Western customs. This is mere copying dignified by the name of reform. Such a complete break with our past is neither practicable nor advisable as somewhere in these crumbling ruins lie the secrets of the vitality of our civilisation; and it is up to us to find them out and save them and pass them on to our successors. The first type of books which should be spread widely among the masses, should contain accurate accounts of the system of life prescribed for them in their sastras not necessarily for being implicitly followed even now-a-days in every detail but so that they may have a knowledge of it; and the masses will also feel interested in such books. In *Hindu Dharma Bodhini* I have had collected for the information of the masses sacred texts dealing with the system of daily life prescribed in the Hindu sastras apart from religious beliefs.

Persons of high education and intelligence have advised us to adopt European methods of dress and take to eating with plates, spoons and forks. Similarly, in all matters it has been our fashion to long for the institutions of the West and adopt the methods followed in Western countries; but it must be obvious that the traditions, circumstances and the conditions of life in the West are entirely different from ours. There is as much danger and as little use of now blindly copying the methods of persons who live 5000 miles away as those of our ancestors of 5000 years ago. When the glamour of Western civilisation was high it was a plausible argument that India should copy freely from and come into line with Western countries but now-a-days when eminent thinkers of Western

countries themselves are questioning the tendencies of their civilisation, those of us who were impressed by and advocated its methods, or have been following them, will have to cry halt and revise our notions and give a new lead to the masses; or better still, no longer presume to lead but stand aside and let them march forward, exerting ourselves in their service only to raise the general level of their information and knowledge and the opportunities open to them.

II

If, as stated above, it is equally futile to look to our ancestors or to the West, it may be asked "from where are we to get the knowledge, inspiration and guidance required for our progress?". The answer-and I say it in all seriousness—is, from God who is all around us, everywhere. We have imagined that He is in temples but our forefathers of the Vedic Times had no temples in their days. We imagine conveniently that God is somewhere beyond the clouds and forget in practical life that he is everywhere and at all times all round us. The Creator, the Master-Worker, is also the ideal Teacher-a Teacher who makes no secrets of his work, who is always ready to teach, who has infinite patience, who does not fret at those who do not care to learn, who teaches by practice rather than by precept, by practical demonstration rather than by theorising. Take the case of a seed for instance. Seeds develop into plants in the same way in which they have been doing from time immemorial and in the same way in which they will continue to do hereafter for remote cycles of time. It is as if the Creator were saying, "Observe how this is done if you have not done so before. If you are not able to follow it, here I am doing it again, watch it this time," and so on. What

we are pleased to call man's mastery of nature is nothing more or less than merely an intelligent following of nature after understanding its ways. It is such an understanding that gives men power and efficiency in their relations with nature. We see people walking in the streets. We may even rub shoulders with them in passing but we will not have the same understanding of them as their acquaintances, friends and relations. Primitive men are in a helpless condition and at the mercy of nature because they have not yet developed real touch with nature, though living in its midst. To them a waterfall is merely the falling of water and not a source of power. The earth they tread on is to them merely earth and dust and not the potential mother of crops and unfailing plenty. Our ancestors had immense powers over nature because they studied and understood the ways of Nature, and the machanism of the Universe.We are in a weak and helpless condition because we have lost touch with Nature.

It may be a simple and attractive solution of all our present ills to attribute them to the influence of foreigners but such a solution would be absolutely incorrect. There may be merit of a sort in deceiving others but none in deceiving ourselves; and to suppose that our ills are due to foreigners would be simply deceiving ourselves, and diverting our attention from the real cause of our trouble and only putting off the day when we can obtain relief by recognising the real trouble and applying the real remedy. What is required is that we should recognise that our troubles are due more to our own sins of commission and of omission rather than to the action of others which itself is invariably the result more than the cause of our own position. The fault is not in our stars or in any body or anything else but in ourselves and the sooner we recognise and act on this principle the earlier will we get relief

from our present condition. Truth alone saves us. Falsehood lands us in troubles and leaves us there. So long as we believe that our evils are due to foreigners, so long we are on a false trail and only hypnotising ourselves into a feeling of helplessness or despair. The moment we realise that that proposition is false and that the converse of that proposition is the truth, that will really be the beginning of the end of our evils and troubles. Foreigners may be of help to us in combating our evils and need not necessarily be a hindrance. Like a Jack-fruit which has a prickly outside and a pleasant inside there are two sides of all people; and when through our fault or misfortune we come into contact with the prickly side, while doing our best to meet it we should never forget that there is also another side of them and never relax or weary in our efforts to establish contact with it. There have always been foreigners from the beginning of time. Unlike China and such other countries which prohibited intercourse between their people and foreigners, our ancestors never sought to live their own lives exclusively in a corner of the World screened off from the rest. They had extensive commerce and dealings with distant countries and they also went out and settled in distant lands. The glory of India was always attracting foreigners to visit it and they were never kept out. Tolerance of and ability to get on with foreigners, to take the best from them and to give them the best in us, were always strong points of the Hindu civilisation. Our ancestors settled even in many distant countries such as Java but whereever they went they went with their palms turned down and never with their plams turned up, always in the attitude to give and never in the attitude to get. There is a story behind this. In their earlier years our ancestors were as intolerant, agressive and grasping as any others. But the teachings of

Buddha changed their outlook. A man may be ignorant, poor and unable to protect himself. An animal may be weak, helpless and utterly under our control. It seems so absurdly safe and easy to stretch out our hands and make them all our own. But there is a catch in it. We hear of crown jewels and priceless art-treasures being exposed to the public for exhibition purposes, apparently absolutely unprotected, but in reality guarded by safety devices worked by invisible beams of light. The very act of stooping to take them sets in motion certain forces and lands us in certain consequences! This is the significance of the texts "Judge not, lest ye be Judged" and "Vengeance is mine, saith the Lord". For us to injure others who have done us an injury is not merely wholly unnecessary but such action will itself be a seed of further injury to us. Invisible laws that form the working of the universe ensure this that every action is double-edged and with every effect it produces on others inevitably produces a similar effect on the doer also. There are no police, no courts, no magistrates, no trials and no verdicts, yet from the humblest of living things to the highest, from the most casual to the most considered deeds they do, every action will automatically produce for the doer just what it has produced for others. Oh wonder of wonders, can this be true? Yes, things unseen are more marvellous than things seen. It is only one aspect of the law of Karma. Buddha taught the gospel of love, mercy, neighbourliness, sympathy and fellow-feeling to all that live, not for the sake of the others-is not the mercy of God sufficient for all?-but for our own sake and because it is the right path for us. Spiritual insight enabled great religious teachers to see and warn their fellow men of the laws which form the framework of the universe and which circumscribe existence, against which,

" None have ever striven
and none may strive - without a fall ".

They had that faculty of spiritual power which gives men an extended vision such as a microscope or a telescope gives us in temporal matters. What they taught was what they saw neither theories nor ideals but just facts. The truth is the same and all who are able to see it must necessarily say the same things East, West South or North, years ago, now or years hereafter. But as the centuries roll by the truths they spoke become converted into doctrines embedded in books which can bear only remote, if any, resemblance to them, as lava issuing from a volcano gradually sets into rocks, and it is a painful sight to see their followers each trying to pass off their own particular brand of doctrines as the truth, like many rival vendors offering their own goods as the original and genuine stuff. One who has not seen it may as well hope to visualise a volcano in eruption by looking at a bit of pumice stone. If the great religious teachers of the past visited us to-day they would feel tortured to see how their teachings have been tortured out of shape and might say " why attempt to bottle up bits of what we are supposed to have said as the truth when the Truth itself is always and everywhere around you, waiting for you to stretch out your hand and grasp it? We never meant to set up as teachers ourselves but only to introduce you to the great Teacher.". This is why the Veda the flower as well as the inspiration of our civilisation, was never reduced to writing but always passed on from teacher to selected pupils and why it was prohibited to be broadcast., This is why in India preceptors never teach everyone but insist on a long course of preparation and initiation. Not that they are selfish or hard-hearted

and wanting in love or sympathy but that religious experience cannot be transmitted just like information about any temporal matters and any attempt to do so will not only fail to attain the object desired but may, on the contrary, produce undesirable and ghastly results.

Inspired by Buddha's teachings, the colonisation of the Indian people was of a unique character never before, or since, seen. Wherever our ancestors went, instead of the usual conflicts and clashes, their sympathy and fellow-feeling enabled them to blend their own culture with that of the people among whom they settled and the result was that there sprung up in their wake, like the flowers that rise from the footsteps of angels, a string of civilisations, all resembling the parent Indian civilisation but each having distinctive features of its own. It is not given to all, however, to rise above Nature's law in such a manner, Conflict, strife and exploitation is the law of Nature,

> " Unflinching foot 'gainst foot was set
> Unceasing blow by blow was met ".

Peace, security, social solidarity and harmony are the special and exceptional flowers and fruits of social evolution, a creation within a creation, 'an art that doth improve on Nature, change it rather.' But outside such limited and particular exception, Nature to keep down mutually and automatically their teeming numbers, has endowed living things with a deep rooted impulse that urges them to destroy and be destroyed. Happy those who can rise above it and avoiding the one escape the other! We can have no grievance, however, against those who cannot manage to do so but merely follow the impulses of Nature. The plants that crowd each

other out of existence, the cow that eats off the head of the plant, the tiger that kills and eats the cow and the hunter that tracks down and kills the tiger are all merely following Nature's impulses. Life is one of the commonest things in the World and only vanity makes us imagine that ours is different from that of any blade of grass. Life and death, pain and pleasure are of absolutely little or no importance; but to live well and to die well, to enjoy or to suffer in the right spirit, these are of the very highest import. Death is not so terrible to men as the death of the human, the moral, part of them which leaves them existing as animals only, howerver sleek and comfortable, however wealthy and well-off, for it means the loss of the cement which binds men to the idea of God and to each other. It means the destruction of those special flowers and fruits of social evolution above referred to. It means a relapse to the conditions of life in 'Nature, red in tooth and claw with ravine'. It means the gangster and lynch-law. Similarly, life has little importance but life lived and moulded according to law becomes all important, as a stone has no value but a bust out of it by Phidias is priceless. The most important thing, therefore, is that we should develop and retain in us that right attitude of mind which enables us to face the viscititudes of life and death, pleasure and pain as they come, with detachment, equanimity and courage. The masses in India already have to a remakable degree that spiritual outlook and right attitude of mind and, hence, it is only one step further for them to that source of all good for this as well as for the other world-the life according to law. And this is what is meant by life according to law:—Out of the Sun's rays some can be seen by us and some cannot be seen by us, but whether visible or not all are equally the Sun's rays. Similarly out of the laws of the universe

some relate to the Spirit some relate to matter, but all are equally the laws of the Universe. Those who are spiritual in their outlook tend to ignore the laws of matter, those who are materialistic in their outlook tend to ignore the laws of morality. Both are equally mistaken and head for disaster.

" Self-reverence, Self-knowledge, Self-control
These three alone lead life to sovereign power "

To know the moral laws requires self purification and spiritual insight, to know the material laws requires scientific knowledge and observation, to follow the laws moral or material requires self-control. On account of their spiritual outlook our masses already have the first and the third to a remarkable degree and all that is necessary is to take one step more viz.,that they should acquire the second. While knowledge is power, we see our people steeped in an ignorance which is not bliss, helpless in the grip of poverty, recurring famines end epidemics. The second type of books required for the masses is, therefore, of those which will interest them in and acquaint them with the processes of Nature and give them a true insight into their own surroundings and create in them a new sense of self-confidence and of power and mastery in their realations with Nature and make them science-minded instead of being superstion-minded as at present. The *New Scientific knowledge* is intended to be a first book of that kind. To know the laws - moral as well as material and to have sufficient self-control to follow them without caring for one's own inclinations or one's own pain or pleasure or profit or loss, this is the life according to law which puts man's life in harmony with Nature and its ruling spirit which we call God and thus invests it with a power not its own and leads to the fufilment of life in

all ways. It is by this alone that the position of men can become unassailable and impregnable. Power and happiness are among the least it gives,

"Not for power (power of herself
Would come uncalled for) but to live by law".

To tell the poor and suffering "Seek first the kingdom of God" may appear like mocking them and they may reply "what we want is food and clothing and shelter". Oh bitter tragedy of life! It is because you want them so badly that you won't get them. Somebody may take pity and supply your wants but left to yourselves you must go on wanting them-only more and more then ever because this want is itself the result of a wanting in another respeet and so long as that continues this want also must continue-only becoming more aggravated. So long as laws continue to operate, so long do they go on producing, more and more, the same results. "From him that has not shall be taken away even the little that he has". This is why great men with high spiritual insight warned us of the existence of laws, unknowable by ordinary men, collosal, unerring, impersonal and unfeeling warned us to adjust our lives in accordance with them to avoid certain disaster. Palliatives of misery every body can suggest and nobody will deny their application, but endowed with vision where others can only guess and grope they pointed out the real cure - to get out of the way of those laws, to live in accordance with them and not at cross purposes with them - and across twenty six centuries the poignant voice of Buddha still reaches us, appealing to us to live according to law and warning us that our sufferings - and their remedy-are in our own hands.

Ho! Ye who suffer know
Ye suffer from yourself, none else compels.

The central position and the immense size of India the vast seas and mountain ranges that form its natural frontiers and protection and mark it off as one unit, climate that in general easily supports and is supportable by life and also in particular places all varieties of climate ranging from Tropical to Arctic, abundance of high mountains and big rivers that are potential sources of wind-power, water-power, navigation and irrigation, fertile soil that easily produces crops and two or even three crops annually in some places, monsoons that bring us rains with such regularity as to cause disappointment when occasionally they fail to come, the spirituality and deep religious feeling of its masses which leads them to place God before this World and Spirit before Matter, inspires them perennially to simplicity of life and high thinking and gives them their capacity to maintain strength, vitality and vigour with astonishingly little of reliance on the material World, it is these and things like these that are the real wealth of India and neither we nor anybody else can take it way; but at the most only the yearly yield or income of that wealth can be taken. It is like a carefully protected trust estate-in an impregnable position. But as the head inside a helmet may be broken by the force of a blow though the helmet itself is proot against blows, no amount of patriotism should blind us to the fact that though India is impregnable, the Indian people have been smashed to bits and every year shows a further increase in the number of their castes and sub castes and dis-unions. Even educated people go about with Oxford shoes and trousers at one end and distinctive caste-paints and top-knots at the other, We have to recover once more that touch of Nature which makes the

whole world kin. We have to recover intimate contact with Nature and learn its laws and live our lives with fidelity to our own understanding of them and not be content to live merely according to customs, traditions or fashions, copying either from our ancestors or from the West. Our people are deeply religious and as stated above their spiritual outlook already gives them - generally speaking-a knowledge of moral laws and the self control to practise them to a remarkable extent. And as also stated above it is just one step further to lead them to have a similar knowledge of, and respect for, the material laws of the universe. To-day the Indian people are a poor, disintegrated and vulnerable mass. If they take just that one step further, to-morrow they can be an impregnable people in an impregnable country in the full enjoyment of their great heritage. All these years we have really been, without our knowing it, very near our goal, though hereafter we shall be going further and further from that position, as the materiaistic Western civilisation filters down to our villages in an increasing degree day by day. For *that* is progress based merely on a knowledge of the material laws of the universe without the spiritual outlook and the self-control which are equally necessary to avoid disaster-knowledge comes but wisdom lingers-which are easily lost and once lost cannot be regained in a materialistic atmosphere. 'If the salt loses its flavour wherewith shall it be salted again'?

We marvel at the rise of Japan within two or three generations, but so near arewe realy to the goal that within a fraction of that time our country can attain a much higher position. Let those who think this is impossible or merely idealistic, study the situation independently for themselves and lock at the reason of it. Spirituality is a

priceless jewel whose value we have not yet realised. Those who say it is of use for the other world only are deeply mistaken. What is not good for this world is not good for any world. Spirituality is hard to get and easy to lose. Under the impact of Western civilisation our masses are gradually becoming materialistic. One sees a perceptible difference in them in this respect between now and thirty years ago. Thirty years hence what was said above may become impracticable but today it is a practicable ideal and if we conserve the spirituality of the masses and supplement it on the lines indicated we will have the happiness of seeing the Indian civilisation of the future rising - in an incredibly short time-like some stupendous fairy creation springing up overnight.

Many people believe in God but behave as if they do not. Such sort of belief is no doubt an encumbrance and a deadweight which is not merely useless but weighs on men's minds and harms them. If any man gives up such belief in God it does not hurt God-that goes without saying-but curiously enough it does not hurt the man either. Spirituality is a sort of sixth sense. Those who have it need not be told what can be seen with it, those who do not have it derive no benefit by being so told, just as it useless to tell one without taste or sight how sugar tastes or what colours look like This is why Buddha never cared to teach about God. The important thing for us is to know the law and live according to the law. So long as one keeps on the right side of the law it does not matter much if one living in the outlying parts of a kingdom has a sincere conviction that the existence of the King is only a myth fostered by interested officials. But while disbelief does no harm, belief is a tremendous force, and an invaluable asset. A living religious faith inside that is actually linked to one's actions outside is a treasure

of the immaterial kind, which can be converted into actions that yield material good at any time and which is inexhaustible being replenished from above like the snows of the Himalayas. The *nature* of that faith is of less importance than the *existence* of it. If it is not of the right kind you can improve it, change it, strengthen it, or modify it but if it does not exist at all you cannot improvise it. That sort of deep religious faith which is intimately associated with, results in and asserts itself in daily actions and daily life, is abundantly found among our masses and if we strenghen it and give it right direction it will be to us an inexhaustible source not merely of spiritual welfare but of material prosperity as well. A man who has pearls and precious stones is not poor though he may run out of ready cash and be in financial embarassments. Religious faith of any sort gives a people a reserve of power and a potentiality for material prosperity which is impossible to others. Forgetting the splendid teaching of our scriptures that the gardening is more important than its results, we were so attracted by the flowers and fruits in our neighbour's garden that we set ourselves to beg, borrow or transplant them. We despaired of our own gardening. But all the while we have had the most excellent materials ourselves. The traditions of fifty centuries of civilisation offer us a background not easily had elsewhere. And as for the people, our country has been steeled by adversity for a period of over a thousand years, such a period as England had from the Roman to the Norman conquest. Our masses though appearing uncouth and half civilised and more than half starved and emaciated have really sterling virtues not easily equalled elsewhere - strength that may be bent but cannot be broken, gameness that dreams of no defeat in the battle of life, courage that draws unending inspiration from a higher and holier than

earthly sources, patience rivalling that of the mother Earth. Such components are rare but the combination of them is unique and does not exist anywhere else. With such materials and such men, with such manure and such seed what is there that cannot be achieved? But besides manure and seed some other things are also needed. We ought to have recognised that the disease of our body-politic is a deficiency disease. If we supply the deficient vitamins viz Knowledge of the material laws and their applications in daily life-and trust to natural growth we will have a garden blooming more wonderfully than anybody else's. But we began at the wrong end by trying to copy the institutions, methods, trades, manufactures and all other outward paraphernalia and circumstances of Western civilistation.

There is no harm in doing what any others have done nor any special merit in doing what nobody else has done. The world is so old that it is hardly possible to do anything new under the sun. The point is that we should study the nature of things ourselves and do what is suitable and not merely copy others. As no two men and no two times are alike the variety of human circumstances is infinite and it is unlikely that the very same things found suitable in other circumstances will suit ours except with some modification and such modification makes all the difference. It is for us to see that our actions are true to our needs. What we want is the gold of truth in the adjustment of our actions to our circumstances, truth in our thoughts and truth in our actions and it is immaterial whether we get the truth by refining it out ourselves or by picking it up anywhere, even from any scrap-heap.

The tendency of our civilisation was always to ride rough - shod over matter, to defy pain and

pleasure, to get behind Nature's barriers ad go straight to the heart of things and obtain a grasp of Nature from within.But our own obvious poverty and the brilliant opulence of the West quite overcame us. While some continued to be orthodox many have been copying the material results of Western civilisation and all its new fangled notions and drifting into a high standard of life – high compared to the general level - which holds people in its grip and cuts them off from the masses and keeps them either in an agony of unsatisfied expectation or in a satisfied state of mere material existence which was not the lot even of our serfs in the days of our civilisation. A high standard of life is a greater menace to us than a low standard of life in cold countries. Instead of succumbing to the contagion of materialism we ought to have answered it with the contagion of spirituality. But any such ideas have no chance of being accepted or acted upon by those attracted by the glamour of Western civilisation. We may as well tell Romeo that beauty is only skin deep and that Juliet is only a silly, headstrong girl. This ardour of first love is bound to cool down later, especially after having a good look at the mother-in-law and the amount of happiness she is giving in her own home. But by that time other ties arise. What youth lacks in direction, age lacks in energy. Our civilisation too had an external glamour and glory and love of material pleasures and comforts but it was always kept in a subordinate position and was never allowed to strike the dominant note in our dealings. But this love of material pleasures, this reliance on material comforts unrestrained by higher considerations inevitably leads to a scramble. Where formerly there were only classes for division of labour, there now arise class hatreds unknown to our civilisation and unknown even now among uneducated remote village folk. It is

astonishing to note the extent and bitterness of class feelings and communal and caste hatreds of half-educated and even some educated people. Even retired people go about waylaying their successors and superiors and trying to interest them in some old protege of theirs or to prejudice them against somebody else against whom they had a grudge. These feelings are bound to filter down to the masses and grow in intensity as long as the cause exists and grows. It is only a pious hope that they will disappear in time. They will disappear only when materialism gives place to idealism. The spirit of materialism, the communal discords it leads to, the confession of the bankruptcy of our own civilisation and the copying of the methods of foreign countries-some of them opposed to the law of life and bound to be ruinous – these filtering down to the masses have alone been in the main our sorry and negative contributions to their progress. Unless these steps are retraced instead of the educated classes leading the masses the masses will have to march forward carrying the educated classes with them as part of their burden. The time has come to set up another ideal, perhaps unattainable just now in its entirety - what worthy ideal is ?-but which may be followed to the extent possible and may impel us in the opposite direction. And that ideal is of going to the villages not to civilise them but to imbibe the spirit of our own civilisation such as is left of it-not to acquire fame or name but prepared to find life by losing it, to live the life of the villagers and win their respect by being able to live even more simply than they live, to preach to them by practice as much as by precept the law of life as Buddha preached it, of love and service, of forgiveness of injuries, of sympathy and fellow-feeling for all men and to give a lead of behaving as *men* and towards *men*, instead of as Europeans, Hindus,

Mahomendans, Mudaliars, Naidus or Niyogis, high castes or depressed classes and so on. To feel as men and women towards all men and women, to have our sympathies 'as broad and general as the casing air' is our privilege as well as our opportunity. 'Man is man and who is more?' asks the Marseilise. True, none can be more but alas! many may be less. And one way of losing our full citizenship of the world, of falling down from our high position as men, of shutting out the vistas open to us is to restrict our sympathies to our race, country, class, relations family, or to ourselves. The more narrow our outlook becomes the lower we fall to sub-human levels, down to that least of living things - the man whose sympathies are restricted to himself alone.

The man whose eye
Is ever on himself doth look on one
The least of Nature's works, one who might move
The wise man to that scorn which wisdom holds
Unlawful ever. O be wiser thou!
Instructed that true knowledge leads to love.

It is unfortunate that the West cannot set us a good example in this respect. Artificial barriers, restricted sympathies and unreasoning hatreds have become the normal rule of life even in Western lands. But we must rise to the spirit of our ancestors who have framed our magnificient daily prayers ending with the invocation to God to bless all men - not excepting wicked men and not excepting our enemies - and not only all men but also all living things. Where people have become so communally minded as in our country, to give such a lead may cause some inconvenience, some hardship, some material loss but in this land where great men exchanged palaces for trackless forests or gave up their all for the sake of their ideals, shall we be debarred from finding our common

manhood and rising to our full stature as men, by such petty satisfactions and petty considerations? This is not mere sentiment. For a man is always greater than an animal as any bullock or horse however strong knows to its cost. If people of any one civilisation are not fully feeling the material disadvantages of having fallen to sub-human levels through sectional outlooks, it is only because others too are in the same condition. The moment we are able to recover the wide outlook and universal sympathies of our ancestors we are bound to have a position of decisive advantage. And they must also give a lead of studying the nature of things and acting according to reason instead of merely according to custom, superstition or fashion. There may be hardship or risk in it. But it has to be faced if the incubus of effete custom and superstition is to be removed. Are not men elsewhere risking even their lives in experiments? But we must have not a mere pulling down but also constructive work of educating the masses. And here again we must be careful not to destroy anything merely because it is a custom. Customs are to a community just what habits are to a man and as a man may have good habits which must be fostered and bad habits which must be got over, there may be good customs in a community which are valuable to its welfare as a whole, though causing some hardship to individuals.

And thus while strengthening the spirituality and religious temper of the people, if they also teach themselves and them to understand the material laws of the universe and the importance of following them no less than the moral laws, and set a lead by living according to such understanding, then instead of being bowed down by the weight of customs of the past or of fashions of the West, the people will take an intelligent interest in their surroundings and circumstances and

pursue lines of progress suited to their needs and to the genius of their race and astounding results will be achieved.

Some may say this is visionary but it is a practicable vision of the future and not a mere fancy. It should inspire us to conserve our heritage of spirituality and at the same time restore to ourselves and to our people intimate contact with and knowledge of Nature. It calls on us for vairagya, tapas and tyaga, for self-sacrifice and strenuous effort. It should deflect us from self seeking complacency to selfless and sustained endeavour to study the material laws and master the secrets of life, to keep our bodies and minds fit and get the most out of them for the service of our fellow men, to spend our time in study and toil to master the secrets of the sciences and arts and spread the knowledge of them among our masses, to live so as to spread light and life all around us. It is a vision that should inspire us with strength and courage to overthrow the heavy incubus of custom and fashion weighing us down and crippling our efficiency, to shape our lives and actions according to the laws of life and the needs of our immediate environment. It is a vision of our country attaining greatness not like a wolf acquiring leadership among a pack of wolves, gruesome with blood and black eyes and broken bones but like men acquiring leadership among men, and not by slow degrees but appearing on the heights as a guide and beacon to mankind, with the compelling suddenness of the birth of a Goddess fully grown-

> " Full armed to life the portent sprung
> Minerva from the thunderer's brow ".

III

A bitter disappointment will, however, await those who merely write scientific and technical primers for the

masses and hope that they will take to them. Not only is it necessary to make such knowledge available but it is still more necessary to create in the masses the inclination and the desire for it. The attitude of the Indian mind is a peculiar one and is best illustrated by a story. It is said that after his victorious return from exile Sree Rama presented an invaluable necklace of gems to his trusted retainer Hanuman. Some time later he observed the latter taking out some of the gems and breaking them to pieces on a stone. When questioned about it Hanuman is said to have replied that he was breaking them to pieces to see whether there was anything of God in them. The Indian mind is intensely religious and does not hesitate to throw away on the scrap heap even things which others consider as precious if it feels that there is nothing of God in them. Educated and urban India touched with the leaven of materialism is losing its soul in following the West in the latter's hectic scramble to win the world. Movements for social service and self-sacrifice, for self-purification, for self-devotion and renunciation, for simplicity in dress and living, came not a moment too soon to save its soul. But the heart of India has always been sound. Its soul never needed any saving. Excluding that fringe-fortunately yet a small one, to this amazing people nothing is of real interest unless it has a religious interest nothing of any significance unless it has a religious significance. Their scale of values is different from ours. How often do we see villagers worth hundreds of acres or lakhs of rupees but indistinguishable from their fellows, pictures of the simplicity portrayed by the poet

"He stood a simple knight among his knights
And many of them in richer arms than he".

We may pity them for not 'enjoying' life but may they not as well pity us for 'enjoying' it? It is to these ordinary masses of the people that we must look to pick up the broken threads of our civilisation and build up the Indian civilisation of the future which will not be a copy of Western civilisation or even of our ancient civilisation in any other respect except in being equally unique and unmatchable.

We may well be proud of those few Indians who competing with the West on its own terms have won laurels for themselves and their country and are enriching our heritage with the contribution of the West. But we need not be less proud of the ordinary masses of our people who in the midst of all their ignorance and poverty have been keeping up our ancient civilisation. Even children in any well-to-do western nursery have more knowledge than they but not even leaders in western countries have the elusive quality which our ordinary masses have. If we can divert their attention that way, our masses can acquire material knowledge in a few years but for people of western civilisation to acquire such a living faith in God as our masses have is much more difficult. How marvellous would the consummation be, when the unhappy West and the unhappy East each grasps from the other the deficient elements of its own civilisation, when the East and the West mix their lights 'to broaden into boundless day'. For our people to acquire material knowledge and supplement their civilisation as above is a comparatively easy task for it relates to tangible matter. One can know what it is and where and how to get it. But for the West to acquire a spiritual outlook to supplement its civilisation similarly, is a comparatively difficult task for the spirit is intangible to man's ordinary faculties and

nobody knows where and hows to get it. "The wind bloweth where it listeth and thou canst not tell whence it cometh or whither it goeth. Even such is the spirit of God". Herein lies the secret of the strength of our position, its immense potentialities for our future and the special blessing of God for our country.

> " The Power that may not be repressed
> Has blessed thee and thou shalt be blessed".

It has been said that this deeply religious spirit leads to neglect of the things of this world and is harmful to us and stands in the way of our progress but it is not so.

> "Religion has been a central preoccupation of the Indian mind; some have told us that too much religion ruined India, that we have failed in life and gone under because we made the whole of life religion and religion the whole of life. But the reason assigned is not the true one. If the majority of Indians had made the whole of their lives religion, we should not be where we are now. It was because their lives became most irreligious, egoistic, selfseeking and materialistic that they fell."

We can never have too much of the right kind of religious spirit. There are two kinds of it, the kind that helps its votaries to spread life and light within and around them

> " A sense over all my soul imprest
> That I am weak yet not unblest,
> Since in me, round me everywhere
> Eternal strength and wisdom are"

and other kinds that only end in their followers spreading "around them fire, within them death". There is the deep religious back-ground of the European renaissance which inspired their captains to sail round the World in uncharted seas with the living faith

"Do not fear, heaven is near by water as by land".

There is also the religious feeling of Thugs and Pindaries, which puts God in his place as an abettor of murder, rapine and loot, which leads them to pray fervently to God whenever going out on their expeditions and similarly to thank him on return from successful expeditions.

Introspection has always been a strong feature of the Indian mind. This is an excellent feature and makes for immense strength but it must be of the right kind. Introspection of the right sort enables a man not only to go into himself but also to come out of himself again, enriched with the discovery of the "Eternal Jewel" which is in every man. By such introspection, men acquire a new knowledge of themselves and develop a new sympathy and touch with their surroundings, coming to understand that their self is not merely within them but all around them also and becoming inspired with a new and enlightened selfishness which makes for fellow-feeling and union, sympathy with their surroundings, a new desire to understand them and a new interest in them. Unless there is that right kind of introspection a man who goes into himself is liable to simply get buried in himself and can never come out of himself again with that wider touch of sympathy and understanding which is the ultimate aim and fruit of all introspection. Unless there is the development of the right spirit of religion and intros-

pection there can be no real progress. There should first of all be a revolutionary change in the outlook of the masses on life and things and such a mental revolution is an indispensable preliminary to any progress. The third class of books to be placed before the masses is of books which will help to create such a change. The *New Moral Teaching* seeks to impress on the masses that right conduct is more important than right doctrines or creeds and that God who is beyond man's mind and senses, as a matter of divine grace manifests himself as Nature in a form cognisable by the mind and senses and Nature like the stranger at the door should not be neglected but must be studied with reverence and care and regarded with the same reverent attention as the sandals of Srirama were during the period when he himself could not be seen.

IV

Some of the blocks used in this book were got prepared by me more than twenty years ago in the days when I was yet a student. Since then I have been interested in the subject of the education of the masses on quick and easy lines without putting them through any tedious regular courses of study. This book as well as the three other books referred to above The Hindu Dharma Bodhini, The New Scientific knowledge and the New Moral teaching are all not for sale but for free distribution to libraries in the Telugu countries. We have not only to give the masses books but also the power to read them. We have not only to give them the ability to read but also the right kind of reading matter if literacy is to be of real use to themselves and their surroundings and if they are not to lapse into illiteracy. This is a task awaiting to be done which is not easy in its nature and which

is gigantic in its extent. The work I have been able to do is only like a drop in the ocean. But if experience shows that it is on the right lines and ever so little helps the masses towards turning a new page of peace, plenty and prosperity I will be glad like the man who felt.

More pleased that in a barbarous age
He gave rude Scotland Virgil's page
Than that beneath his hand he held
The Bishopric of high Dunkeld.

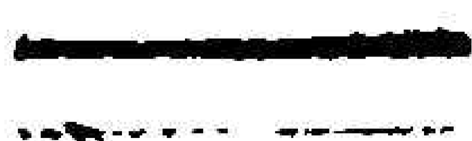
గీతమాలిక.



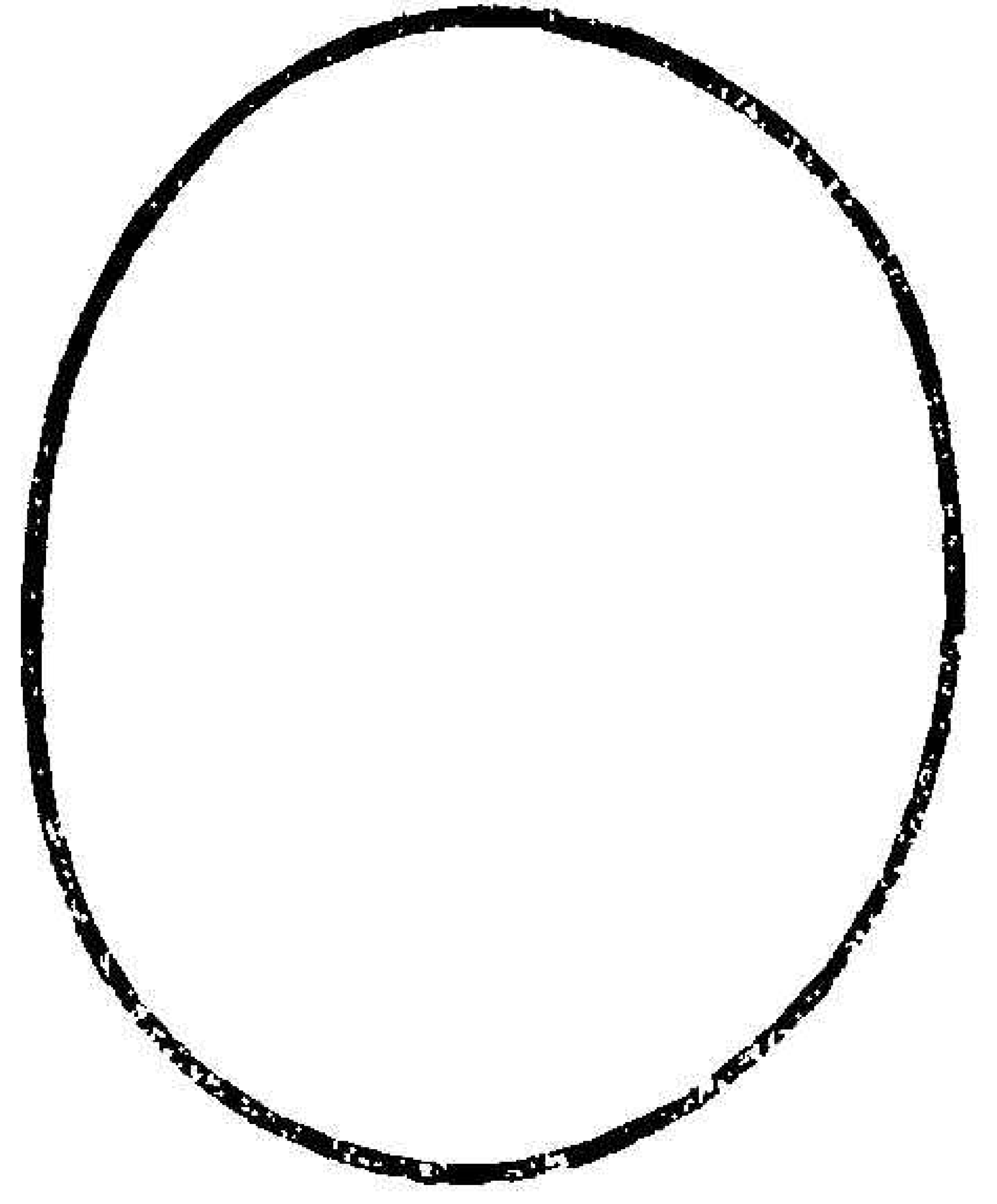
భాస్కరుడుగ్రుంకఁ బొడమిన ప్రబలతమము
మానవులు దీపములు వెట్టి మాన్పఁగలరె!
కొంతదూరంబునకె వానికాంతిపర్వు;
గాని భాస్కరు డుదయాద్రిఁ గానఁబడగ
నమిత తేజంబువొడమి, లోకములమించి
చీకటుల నెల్లయెడల నశింపజేయు.

అటులె దైవకృపాభాగ్య మస్తమింప
విద్యలేమి, యధర్మము, విత్తహైన్య,
మామయము భారతావని నలముకొనగ,
దైవకృపలేక మనుజయత్నంబులనెడు
దీపముల నాతమము లెట్లుతీరు? దైవ
కృపయెయుదయించి యాబాధ లెడపవలయు.

చక్రసంభవాంధ్రాక్షరచయము, చక్రి
కరుణఁదోచిన యీ క్రొత్తసరణివలన,
విష్ణుచక్రంబుపగిది వ్యాపించి యాంధ్ర
భువనమున నవిద్యను బాపి ప్రోచుగాక.



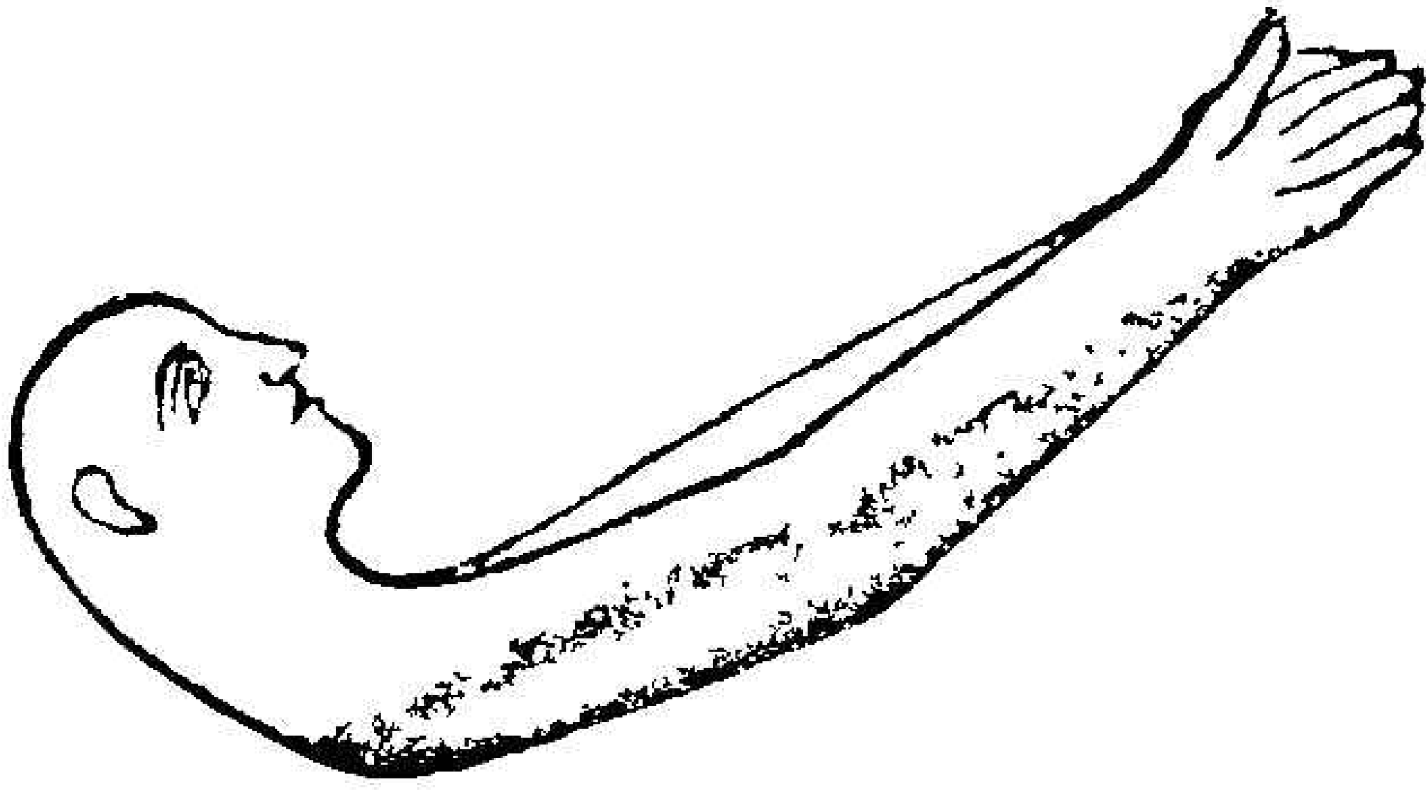




సున్నా నేర్పుట:-

మనుష్యులు పడుకొన్నప్పుడు, నిలుచున్నప్పుడు పొడుగుగా నుందురు గాని కూర్చున్నప్పుడు ముద్దగా సున్నవలె నుందురు.

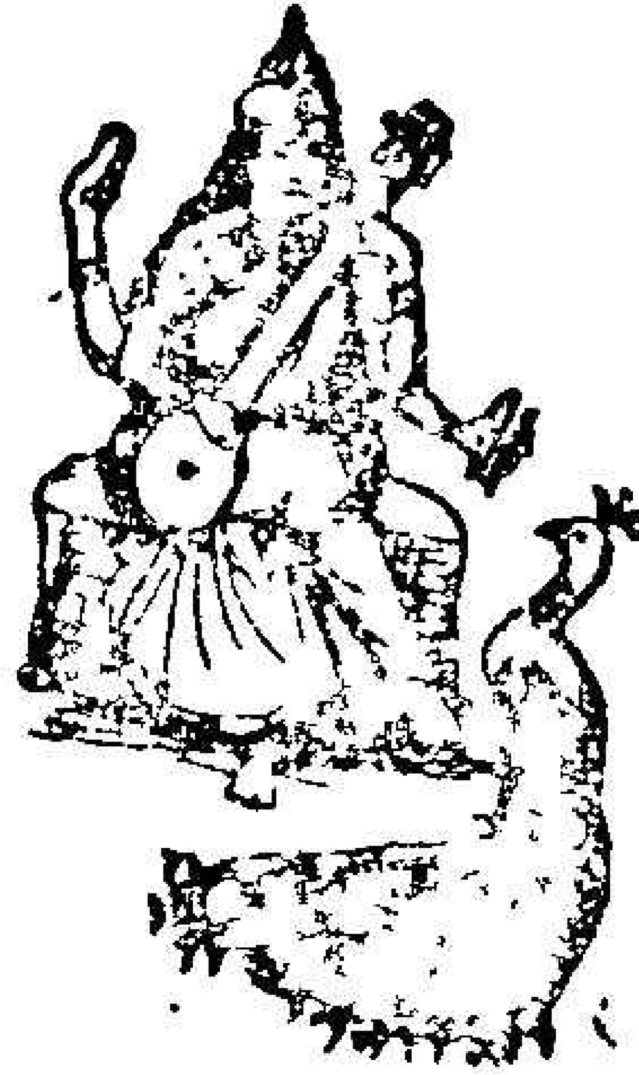
ఒకడుకూర్చుని 'ఓమ్' అని జపముజేయునప్పుడు ముద్దగాసున్నావలె నుండును. సున్నా యెక్కడ వచ్చినను 'మ్' అని చదువ వలెను.



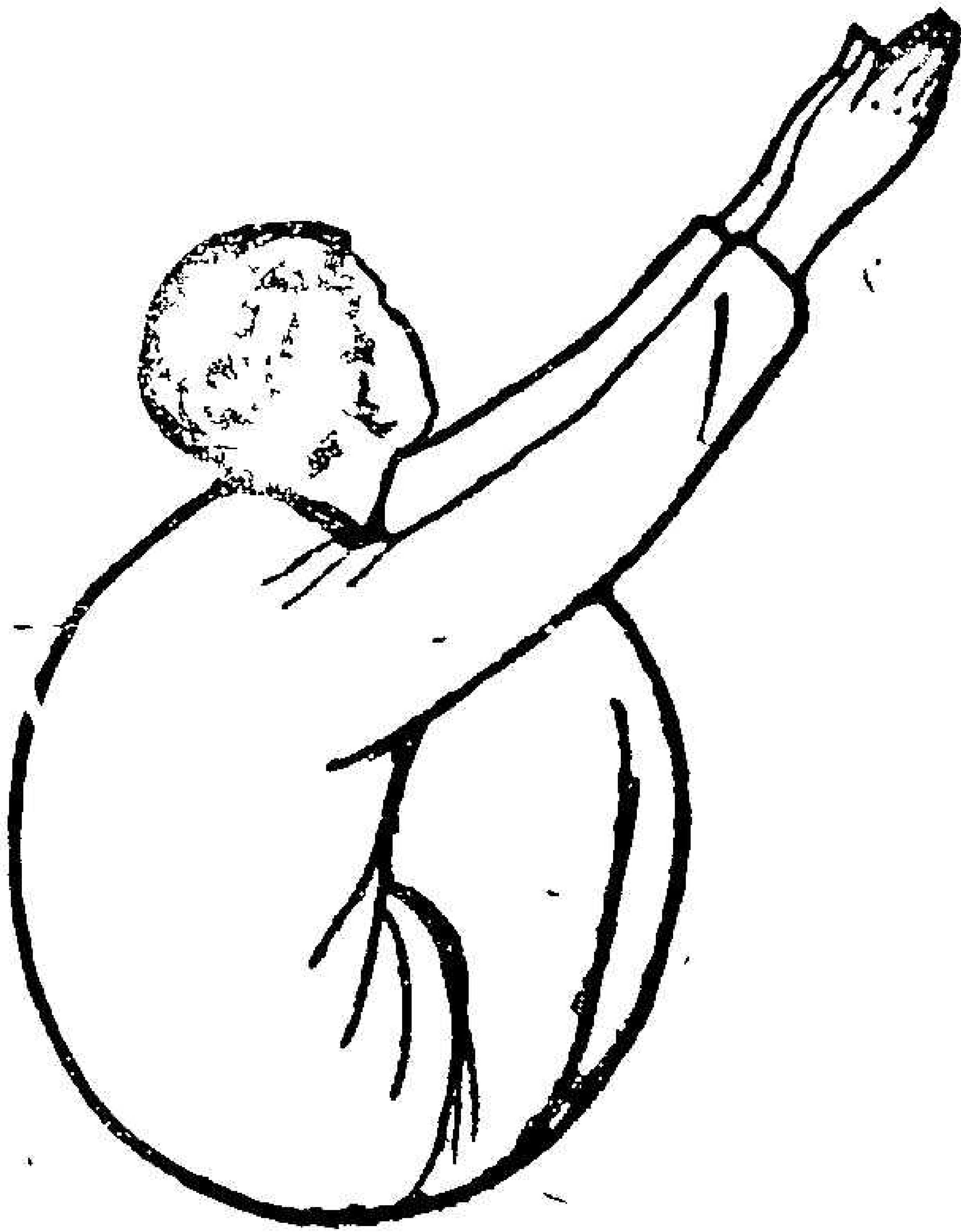


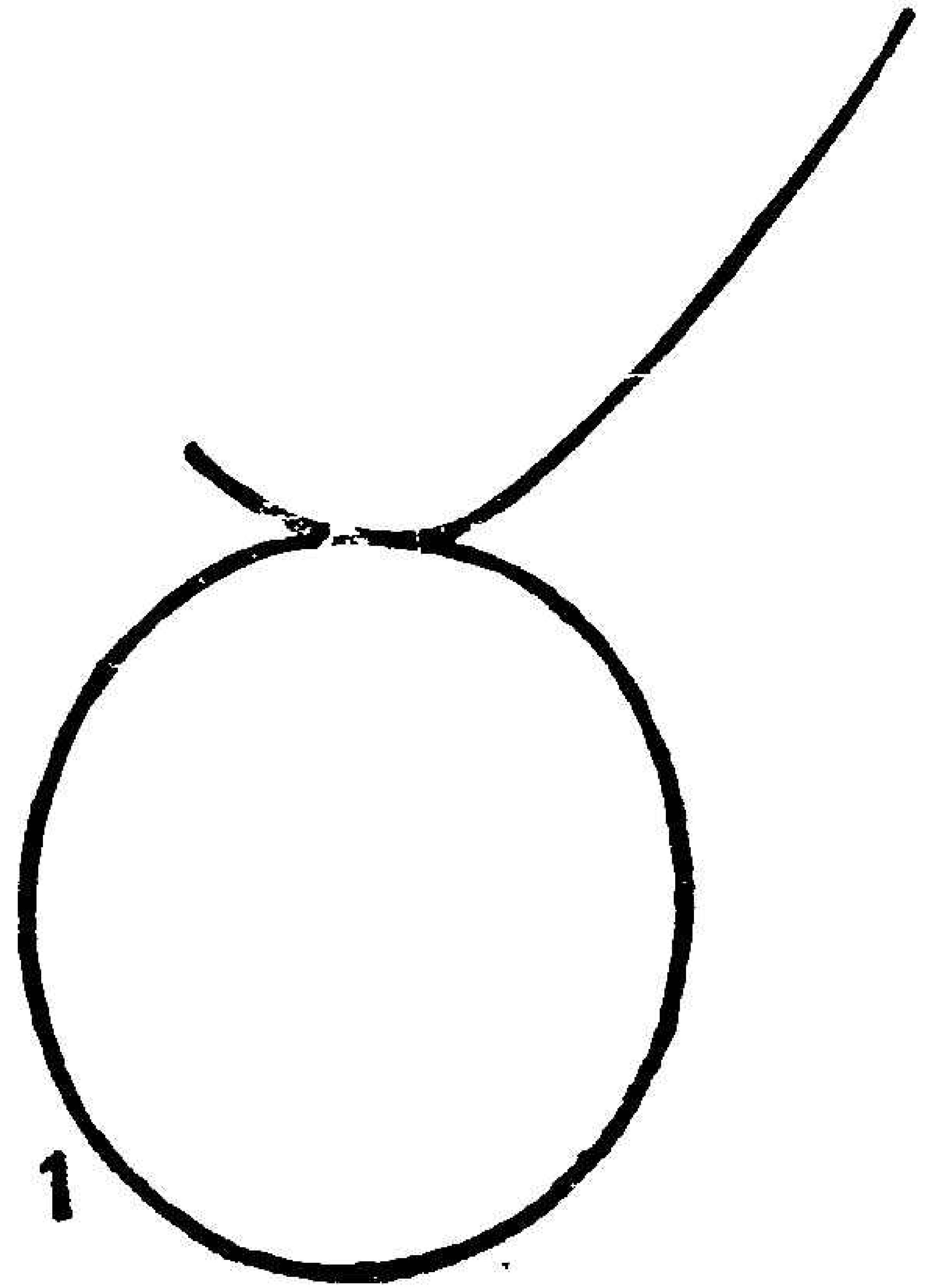
తలకట్టు:—

మనకు శరీరముపైన తల యుండునట్లు కొన్ని అక్షరముల



పైన తలకట్టు అనే గీతయుండు ను. తలకట్టు తలయెత్తి చేతులు చాచికట్టుకొన్నట్లుగానుండును





ర నేర్పుట:—సున్నామీద తలకట్టు వ్రాసిన యెడల-ర. ర-రమ్మని ప్రార్థించుచున్నట్లుండును.

ర లోపల చుక్క-పెట్టిన-ఠ

ఈ విధముగా ర మధ్య గీత గీసిన-ఈ

గ-ల నేర్పుట:—ర లో పైభాగము గ క్రిందభాగము చిన్నసున్నాతో చేర్చి వ్రాసిన—ల. పలక, బలపము మొదలైనఅనేకవస్తువులు రెండుముక్కలైనప్పుడు గలగల లాడును. గల గల లాడునట్లు ర రెండుముక్కలైన-గ-ల-అగును

క-నేర్పుట:-

ఆ రెండుభాగములను యిట్లుగీత గీసి కలిపిన-క. కలుపుటవల్ల యేర్పడినది-క.

క్ష-క క్రిందసున్నా లో క్రిందుసగము నుజంటగా వ్రాసిగీతగీసిన క్షఅగును.

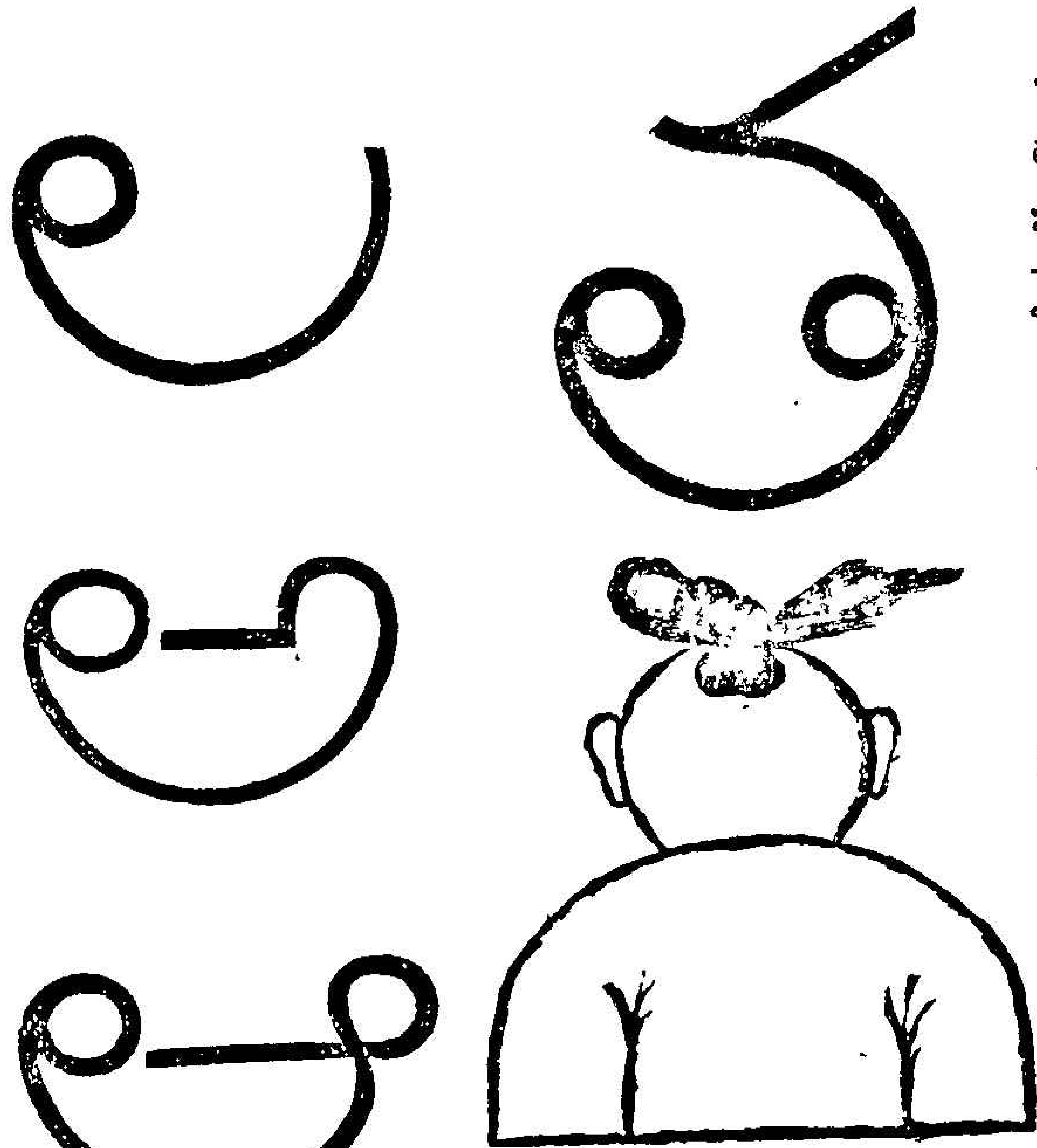
ల-నుండిఅఆలునేర్పుట

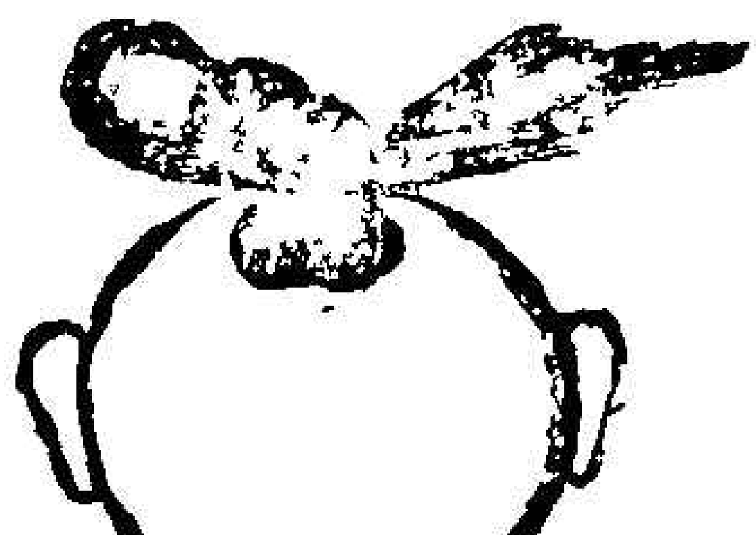
ల వ్రాసి లోపలకు వంచి గీత గీసిన- అ. పైటకువంచిగీతగీసినఆ దీర్ఘము.

అ-ఆ దీర్ఘము: ఒక శబ్దము నిల్లు యెక్కువ సేపు పలుకుట దీర్ఘమనబడును. ా ఇవి దీర్ఘముగుర్తులు.

గుర్తులు:-కొన్ని అక్షరములకుగుర్తులుండును. గుర్తు వచ్చినప్పుడు ఆ అక్షరము ఐచ్చినట్లే చదువ వలెను. ా ఇది ఆ గుర్తు. దీనిని యితర అక్షరముల పైన చేర్చి వ్రాయుదురు. అప్పుడు ఆ అక్షరమును ఆ అను శబ్దముతో చేర్చి చదువవలెను.

తలకట్టుండుఅక్షరములకు పైనయితరగుర్తు వ్రాసినప్పుడు తలకట్టును మాని వేయు





ల-నుండి-త నేర్పుట:-రెండవ వైపున కూడ సున్నా చుట్టి పైకి గీత గీసి తలకట్టు వ్రాసిన-త. తలకు రెండు వైపుల చెవులున్నట్లు-త-కు రెండు వైపుల సున్నాలుండును. తలను పైన జుట్టున్నట్లు త కు పైన తలకట్టుండును.

ల-నుండి-ళ-నేర్పుట:-ల క్రిందసున్నాలో చేర్చి వ్రాసి తలకట్టు వ్రాసిన—ళ.

ఇంతవరకు వచ్చిన అక్షరాలు:—

ంరప ఈగలకతఅఆళక్ష

అభ్యాసము:—ఈ అక్షరములుండుమాటలు

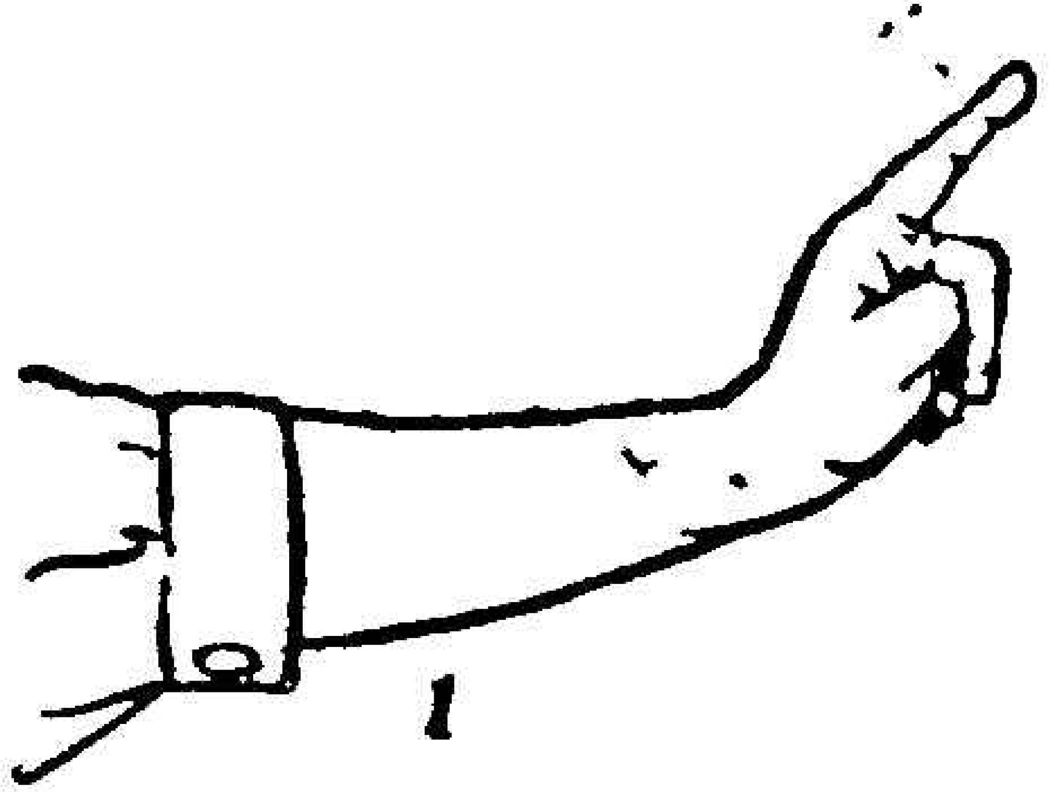
ఈగ-గంగ-గరగర-గలగల

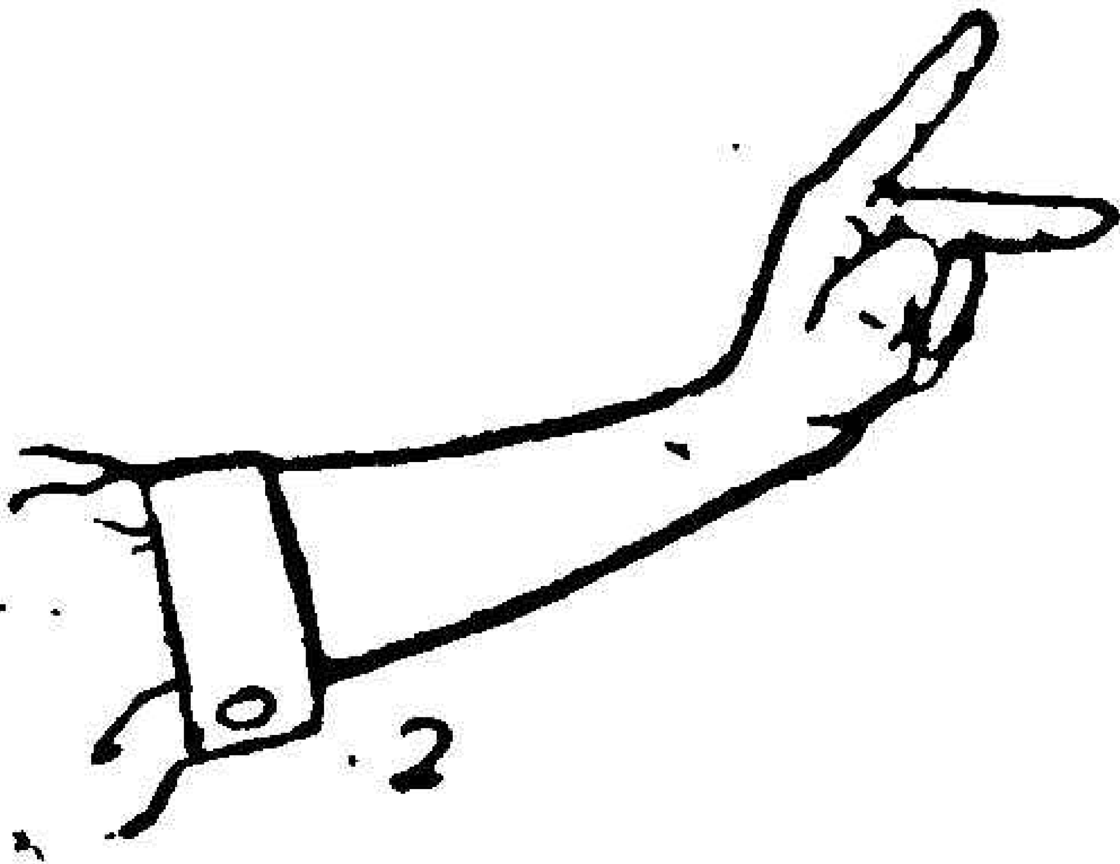
ఈల-కలత-లంక - ఈక -తల

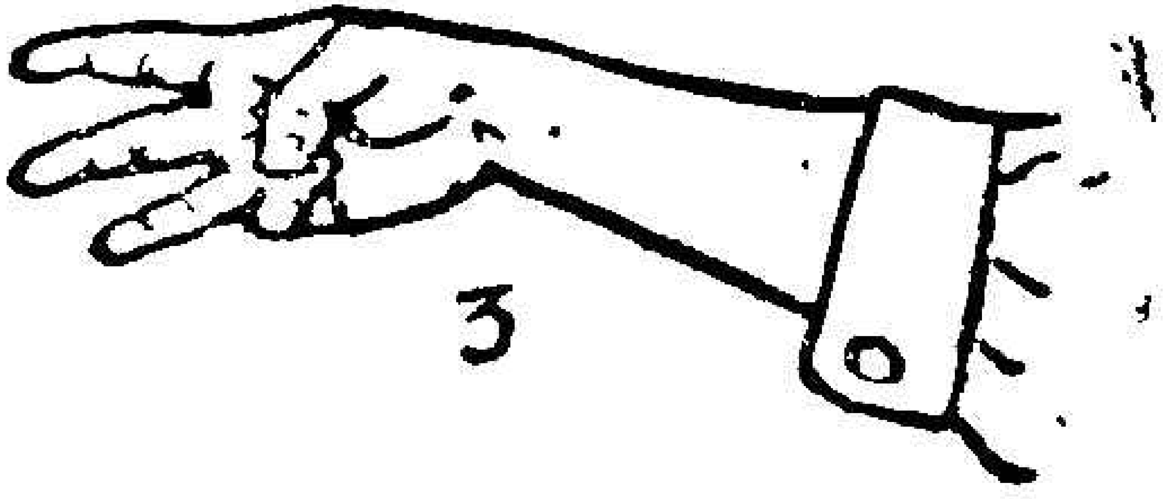
అరక ఆరక-అల-కళ -కక్ష

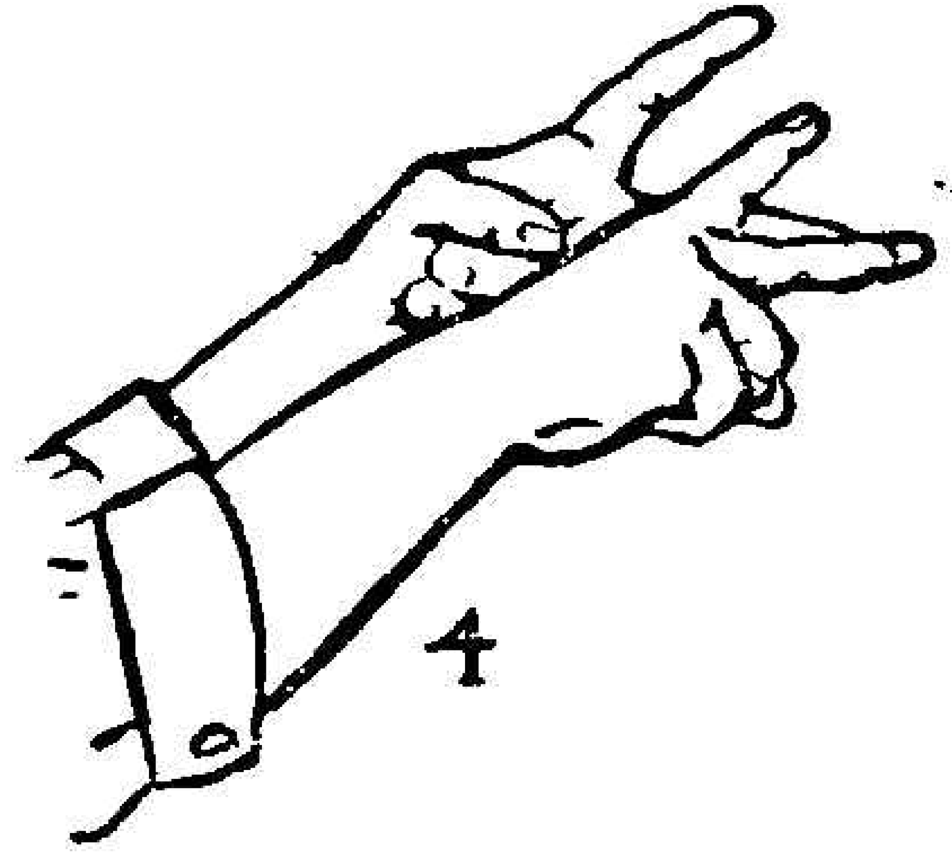
రాక-కారం-రాగం.

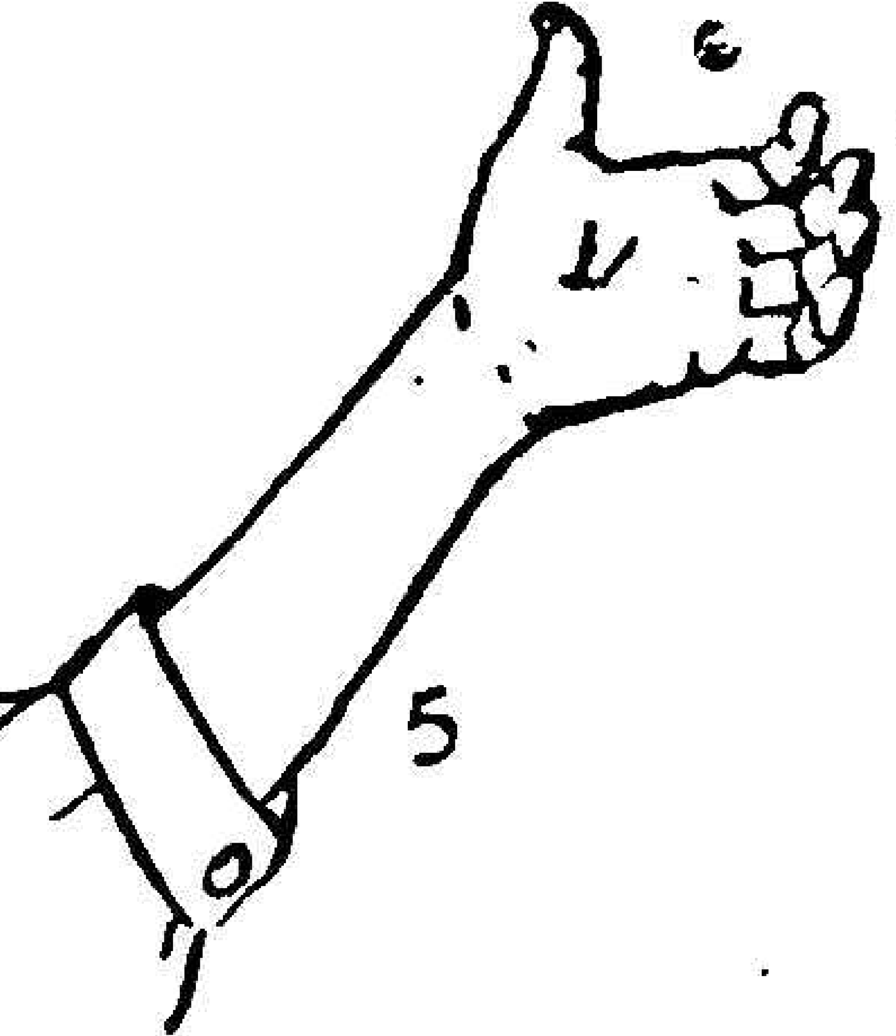
అంకెలు.











ఏశబ్దము పలుకవలెనో తెలుపుటకు అక్షరాలు. ఎన్నివస్తువులున్నవో తెలుపుటకు అంకెలు. ఒకటికూడ లేదు అనుటకు-౦-గుర్తు. మనము చదువుట ఎడమవైపునుండి కుడివైపునకు. ముందు ఎడమచేతితో ఒక వేలు చూపు. అట్లు ఒక గీత యుండుట ఒకటి. ఇంకొక వేలు చూపు. రెండు అట్లు రెండువేళ్ళు చూపుచున్నట్లుండును. అందముగానుండుటకు పైన సున్నాగాని, అరసున్నాగానిచేర్చి వ్రాయవలెను. 1, 2, అంకెలు ఎడమచేతితో నేర్చుకొన్నట్లు 3, 4, కుడిచేతితో నేర్చుకొనవచ్చును. కుడిచేతితో మూడువేళ్ళు పెట్టి చూచుకో. మూడు అట్లుండును.

రెండువస్తువు లున్నప్పుడు యింకొకటి చేర్చిన 3. రెండుచేర్చిన 4. ఎడమచేతితో రెండువేళ్ళు చూపుచున్నప్పుడు కుడిచేతితో రెండువేళ్ళు చూపుచు దానికి చేర్చిన నాలుగుఅంకెవలె నుండును.

\+ ఇది చేర్చుటకు గుర్తు—కూడు అని చదువ వలెను.

= ఇది సమానము అని తెలుపుటకు గుర్తు. సమము అని చదువవలెను.

పైసంగతులు లెక్కలలో ఇట్లు తెలుపబడును.

$2 + 1 = 3.$ $2 + 2 = 4.$

ఐదు ఎడమచేతిఐదువ్రేళ్ళు చూచుకొన్నట్లుండును. బొటనవ్రేలుపైగీత. నాలుగువ్రేళ్ళు చేరియుండుట దాని పొట్ట. పొట్టకు పోటిగా పైన ఒక అడ్డగీత యుండును. రెండుచేతుల వ్రేళ్ళతో పదివరకు సంఖ్యలు ముందు నేర్పవలెను. పదివరకు సంఖ్యలు వచ్చినవెనుక 1 నుండి 5 వరకు అంకెలు ఈపాఠములో నేర్పవలెను.

1 2 3 4 5

---

2. చొట్ట అక్షరాలు.

ర నుండి ద ధ థ నేర్పుట:—

ర వ్రాసినట్లే వ్రాయుచు అడుగున నొక్కుపెట్టివ్రాసిన-ద. ఇది-ర దభేలని క్రిందపడి చొట్ట పడినట్లుండును. దభేల్నపడినది-ద. దానిక్రింద గీతగీసిన ధ. ధలో చుక్కపెట్టిన థ.

ర

ద

చ డ

బ ఒ ఊ ట

ద నుండి చ ఛ డ ఢ నేర్పుట.

చెంబులు తప్పెలలు క్రిందబడినప్పుడు చొట్ట పడుటేగాక పగిలి పోవచ్చును. ముందువైపు పగిలిపోయినట్లయిన 'చ' అగును. వెనుకవైపు పగిలిపోయినట్లయిన 'డ' అగును. ఎటువైపు పగిలిపోయినను వస్తువు చెడినట్లేగద. దీనివల్ల 'చ' 'డ' జ్ఞాపకముండును. ముక్కలువిరిగి చెడుట వల్ల యేర్పడినవి- చ-డ. ముందువైపు ఊడిపోయిన ముక్క ముక్కువలె గీతగా యుండును. వెనుకవైపు ఊడిపోయిన ముక్క కుక్కతోకవలె సున్నాగా చుట్టుకొనిపోవును. ముందు గీత యుండుటవల్ల 'చ' గుర్తింపవచ్చును. చివర సున్నా యుండుటవల్ల డ గుర్తింపవచ్చును. వీటి క్రింద గీతలు గీసిన-ఛ ఢ.

చ ఛ నుండి బ భ నేర్పుట:- చ ఛలవలెనే వ్రాయుచు గీతతో గాక అరసున్నాతో మొదలుపెట్టి వ్రాసిన యెడల బ భ లగును. "బ" కు తలకట్టుండదు. అక్షరం మొదలు చప్టాగాయుండిన చ, బంతివలెనుండిన బ.

బ నుండి ఒ ఓ ఔ జ జ నేర్పుట:- బల్లికిఓయమ్మో అనిభయము వేసినప్పుడు తోకఊడిపోవును. బ-కు తోక తగ్గిపోయినప్పుడు-ఒ-అగును. ఒ మీద గీత గీసిన ఓ. వీటిగుర్తులు ో ో. ఒ పైన ౌ. చేరిన ఔ అగును. దీని గుర్తు ౌ ఒ వ్రాసి ప్రక్కన అరసున్నా చేర్చిన జ. ఒ ప్రక్క గీతలు గీసిన జ. ఇది వాడుకలో లేదు.

డ నుండి ఉ ఊ ట నేర్పుట:-ఉ డవలె నుండును. అయితే పైనతలకట్టుచివర సున్నాయుండదు. వీటికి బదులు పైన ఒక గీత లోపల ఒక గీత యుండును. పైన యుకారాక గీత వ్రాసి, దీర్ఘం గుర్తు చేర్చిన ఊ అగును. సున్నాతో మొదలుపెట్టి పైన గీతవ్రాసిన ట అగును. మొదట సున్నా యుండుటవల్ల ట గుర్తించవచ్చును. చివర సున్నా యుండుటవల్ల డ గుర్తించవచ్చును.

అ నుండి అ నేర్పుట:-అవ్రాయుచు క్రిందనొక్క పెట్టి వ్రాసినయెడల అ.

ఈ పాఠములో వచ్చిన అక్షరములు:-ద ధ థ చ ఛ డ ఢ బ భ ఒ ఓ ఔ జ జ ఉ ఊ ట అ.

అభ్యాసము:—

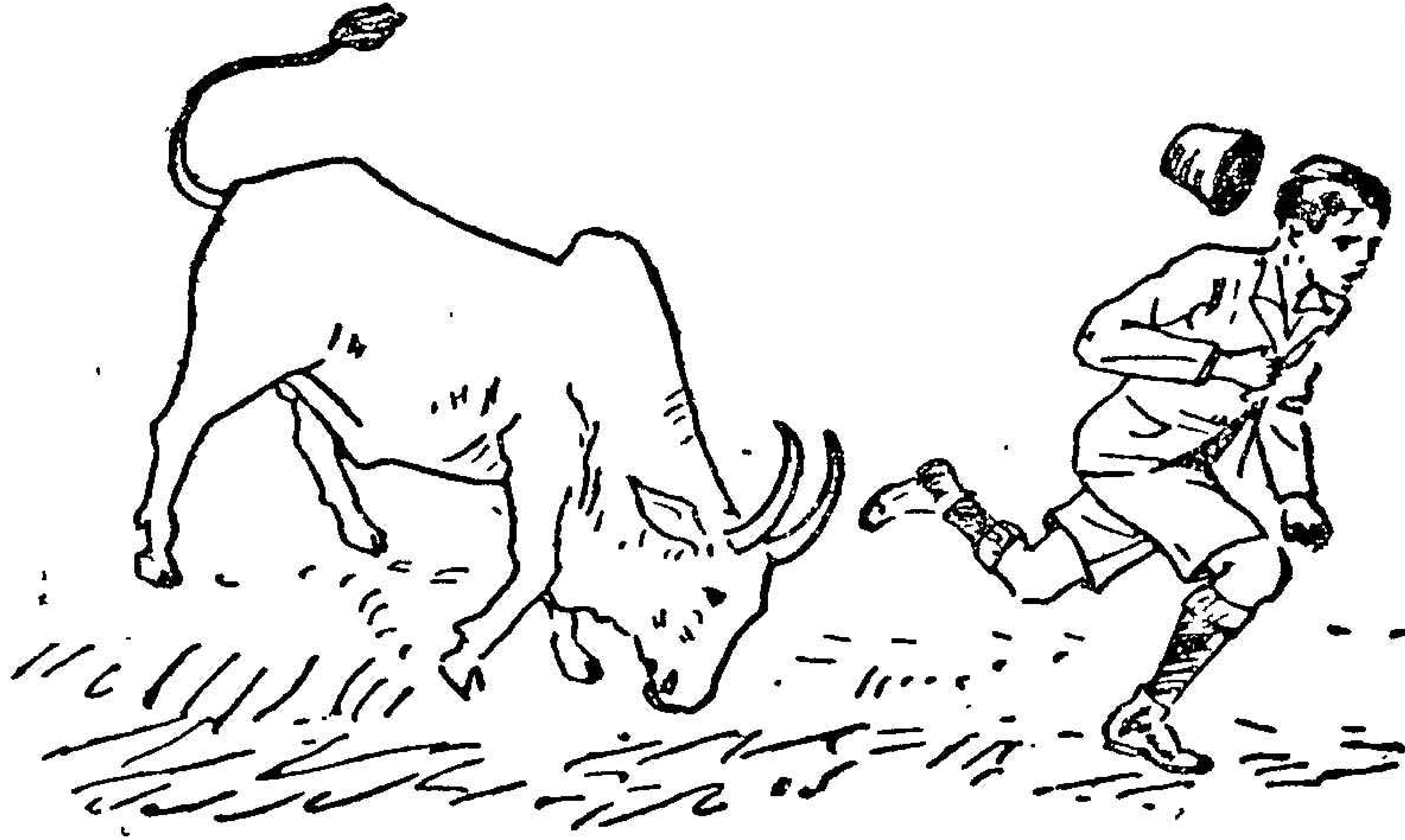
చద-చాద-డాబ - బడబడ - ఊట
ఊడ-ఔర-ఒడ- ఒకడట - గడ- అడ
గక-బాగా-దగా-ధర- రథము - తల
గడ-జరజరా-అరగజం.

2. అంకెలు. 6 నుండి 10 వరకు.

గీత గీసి సున్నా చుట్టిన 6. సున్నాచుట్టి గీతగీసిన 9. చదువుట ఎడమవైపునుండి కుడివైపునకు. ముందు గీత గీసినప్పుడు సున్నా దాని క్రింద కుడివైపున వచ్చును. ముందు సున్నా చుట్టినప్పుడు గీత దానికి కుడివైపున గీయబడును. క్రిందనుండుటకంటె పైన యెక్కువ. సున్నాపైగాయున్న అంకె యెక్కువ-9. సున్నాక్రిందుగా యున్న అంకె తక్కువ-6. రెండుగీతలవల్ల 7, రెండుసున్నాలవల్ల 8 యేర్పడును. ఒకటిప్రక్కన విడిగా సున్నా చుట్టిన 10. — ఇది తీసివేయుటకు గుర్తు. మినహా అని చదువవలెను. ఒక వస్తువున్నప్పుడు ఒకటి చేర్చిన 2. 2 లో ఒకటితీసివేసిన 1 మిగులును. ఒకటి యున్నప్పుడు ఒకటి తీసివేసిన యేమియు మిగులదు. ఈ విషయములు లెక్కలలో యిట్లు వ్రాయబడును. 1 + 1 = 2. 2 — 1 = 1. 1 — 1 = 0.

ప్రారంభములో చేతులవ్రేళ్ళను చూచుకొనుచు పదిసంఖ్యలవరకు కూడుట, తీసివేయుట బాగా వచ్చు వరకు అభ్యాసము చేయవలెను. అ భ్యా స ము:—

2 + 1	5 + 5	5 + 2	9 — 1	1 + 1 + 1 + 1 + 1 + 5
1 + 2	3 + 3	2 + 5	9 — 2	2 + 2 + 2 + 2 + 1
2 + 2	3 + 4	6 + 3	8 — 3	3 + 4 + 1 — 6
2 + 3	2 + 4	3 + 6	7 — 2	5 + 2 + 1 — 3
3 + 2	4 + 2	7 + 2	6 — 5	5 — 4 + 7 — 2
	5 + 1	4 + 5	4 — 3	9 — 8 + 8 + 4
	1 + 5	5 + 4	9 — 3	8 + 1 — 6 + 3 + 4
			5 — 2	2 + 7 — 8 + 6 — 4



3. కొమ్ము-కొమ్ము అక్షరాలు.

గొడ్లుకుమ్మునప్పుడు హుమ్మని పైకి వచ్చును. కొమ్ము, ఉ శబ్దమునకు గుర్తు.

ు ూ

కొమ్ముదీర్ఘము ఊ శబ్దమునకు గుర్తు. ఈ గుర్తులక్షరముల ప్రక్కన వ్రాయబడును.

అభ్యాసము:—ఇంతవరకు వచ్చిన అక్షరాలు కొమ్ము, కొమ్ముదీర్ఘముతో చేరియుండు మాటలు.

చూడు-అతుకు-కూరు-దూకు-గూడు-గులాం-కరుగు-కుడుచు - చుండు-అలలు-తాకు-జూకా-దుండు-అరు-ఆరు-కూడు-తగులు-రూకలు-ఆగు-తూటు-దుబారా-కారు-లాగు-చూచు-బురద-కులుకు-ఆకు-చుంచు - గుండు - తుంగ-బుంగ-కూతురు-తూగు-కుదురు-కూర.

స ఎ ప వ

హ

ఎ ఖ

ప ష హ

య
మ
ఘ
ఝ

స-న నేర్పుట:-సగము సున్న కొమ్ము: తలకట్టు విషయములో భేదముండుటవల్ల సగము సున్న, కొమ్ముతో స, న, యేర్పడును. తలకట్టు విడిగావ్రాసినయెడల న, చేర్చి వ్రాసిన స.

ఎ-ప-వ నేర్పుట:-సున్న, కొమ్ము: తలకట్టు విషయములో భేదముండుటవల్ల సున్న కొమ్ముతో నేర్పడు అక్షరములు ఎ, ప, వ. ఎ ఎక్కడో ఎప్పుడో తలకట్టును పారవేసుకొన్నది. దీనికి తలకట్టు లేదు. పలకలు తరుచుగా విరుగుచుండునట్లు ప రెండుముక్కలుగ నుండును దీనికి తలకట్టు విడిగానుండును. వంకాయతొడిమ వంకాయకు గట్టిగా చేరియుండును. వంకాయ తొడిమతో చేరియుండునట్లు వ తలకట్టుతో చేరియుండును.

ఎ, ప, నుండి యేర్పడు అక్షరములు:-ఎ మీద గీతగీసిన-ఏ. ఎ ముందు ౧ ఇట్లు చేర్చి వ్రాసిన ఖ.

ప-దీనిక్రింద సున్నాప్రక్కన గీత గీసిన-ఫ, కొమ్ము ప్రక్కన గీతగీసిన-ష. దీనిప్రక్కన గీతగీసిన-హ.

సున్నా, రెండుకొమ్ములు:-సున్నా రెండుకొమ్ములవల్ల యేర్పడు అక్షరములు 4- య, మ, ఘ, ఝ,

య,మ: యేనుగుతలవలె పెద్ద సున్నాయుండిన-య. మనిషితలవలె చిన్న సున్నాయుండిన-మ.

ఘు-వ ప్రక్కన యింకొక కొమ్ము చేర్చిన- మ. ఫ ప్రక్కన యింకొక కొమ్ము చేర్చిన-ఘ.

ప.ఫ-వ-వీటికి ఉ శబ్దముతో పలుకునట్లు కొమ్ము చేర్చవలెనన్న క్రిందునుంచి చేర్చవలెను.

ఝ-ర ప్రక్కన రెండుకొమ్ములువ్రాసి కొమ్ములమధ్య గీత గీసిన-ఝ. ఇది తరుచుగా రాదు.

-ఇవి ఎ ఏ గుర్తులు. అక్షరములపైన వ్రాయవలెను. తలకట్టువిడిగానుండు అక్షరములకివియు విడిగా వ్రాయవలెను. తలకట్టు విడిగానుండు స, ప, ఫ, ష - లకు అక్షరముమధ్య వ్రాయవలెను.

య-మ-వీటిని ఒ ఓ శబ్దములతో చేర్చుటకు అని చేర్చక గుర్తులను చేర్తురు.

ఈ పాఠములో వచ్చిన అక్షరాలు:— స న ఎ ఏ ఖ ప ఫ హ ష వ య మ ఘ ఝ

అభ్యాసము:— మోసము-యోచన-మొగము-పలక-పనస-ఎవరు-వరుస-ఖాయము-పాఠము-పాపు-యమ-నయమా-షరా-వేషము-రేషను-ఏకు-ఏరు-సెనగ-నెమరు-పేరు-వేరు-షేరు-ఖరారు-వేగు-వేగు-పారుగు-వారుగు-కఫము-మేఘము-సేన-సొగసు-ఎవతె-తెలుగు-తెలగ-పరుగు-పురుగు-మరుగు-వూడుచు-రావు-రామ-వూరు-మారు.

3. అంకెలు. 10 నుండి 20 వరకు.

పదికంటె యెక్కువ సంఖ్య యున్నప్పుడు తిరిగి ఒకటి రెండు మూడు అని తొమ్మిదివరకు పదితో చేర్చి చెప్పుదురు. 11 పది + ఒకటి, పదొకండు; 12 పది + రెండు, పండ్రెండు; 13 పది + మూడు, పదమూడు; 14 పది + నాలుగు, పదునాలుగు; 15 పది + ఐదు, పదునైదు; 16 పది + ఆరు, పదహారు; 17 పది+ఏడు, పదునేడు; 18 పది + ఎనిమిది, పదునెనిమిది; 19 పది + తొమ్మిది. పందొమ్మిది. పందొమ్మిదికంటె ఇంకొకటి యున్న రెండవపది పూర్తియై రెండుపదులుండును. 20 ఇరు + పది, ఇరువది. ఇరు అనగా రెండు. చేతుల వ్రేళ్ళతోను కాళ్ళవ్రేళ్ళతోను 20 వరకు కూడుట తీసివేయుట అభ్యాసము చేయవలెను. × ఇదిగుణించుటకు గుర్తు. గుణించుటనగా అనేకమారులు కూడినయెడల యెంతగునో తెలుసుకొనుట. కుడిచేతికి 5 వ్రేళ్ళు ఎడమచేతికి 5 వ్రేళ్ళు- రెండుచేతులవియెన్ని. లెక్కపెట్టితే 10 అని తెలియును. ప్రతిసారి లెక్కపెట్టవలసిన అవసరములేకుండ రెండుఐదులు పది అని జ్ఞాపకముంచుకొందురు. ఇట్లే మూడుఐదులు పదునైదు. నాలుగైదులు ఇరువది. లెక్కపెట్టి చూడవచ్చును. ఈ సంగతులు లెక్కలలో యిట్లు వ్రాయబడును.

ఇట్టివి ఎక్కాలు అనబడును. 2 × 5 = 10. 3 × 5 = 15. 4 × 5 = 20.

2-1- 2	2- 6-12	3-1- 3	4-1- 4	5-1- 5	6-1- 6	7-1- 7	8-1- 8	9-1- 9
2-2- 4	2- 7-14	3-2- 6	4-2- 8	5-2-10	6-2-12	7-2-14	8-2-16	9-2-18
2-3- 6	2- 8-16	3-3- 9	4-3-12	5-3-15	6-3-18			
2-4- 8	2- 9-18	3-4-12	4-4-16	5-4-20				
2-5-10	2-10-20	3-5-15	4-5-20					
		3-6-18						

వీటిని చిన్నవస్తువులతో పెట్టి లెక్కపెట్టించవలెను.

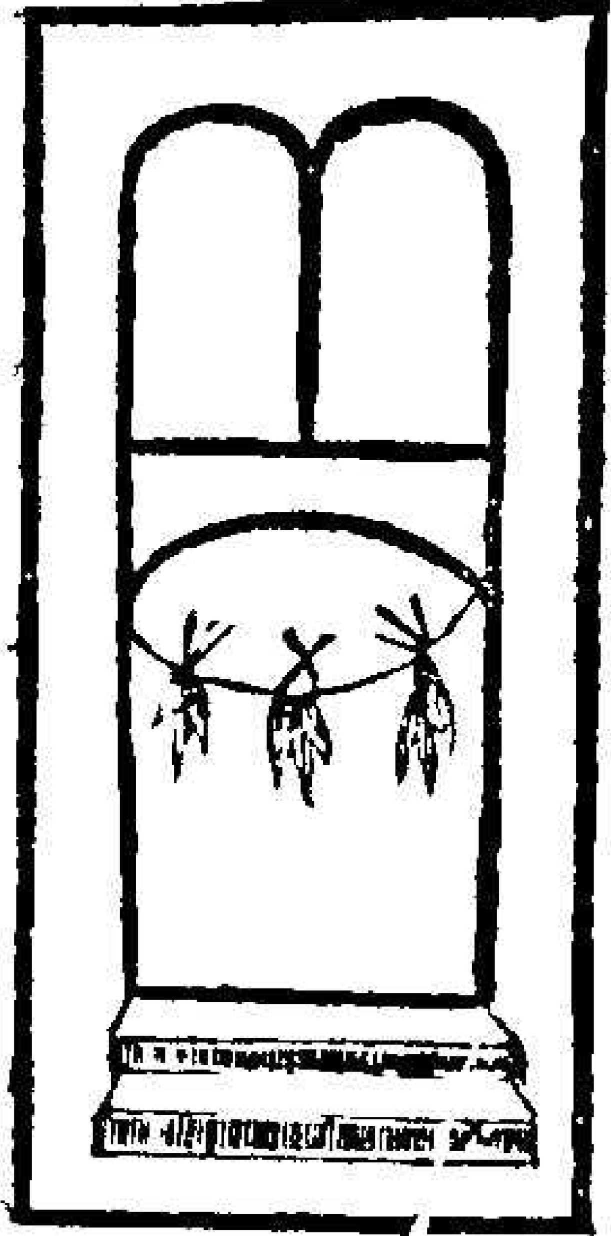
ఒక తమాషాను చూపవలెను. రెండేసి చొప్పున ఏడుకుప్పలుపెట్టినను అనగా 7-2 లు గాని ఏడేసిచొప్పున రెండుపెట్టినను, అనగా 2-7 లు గాని ఒకటే. ఇట్లే యే రెండు అంకెలను త్రిప్పి గుణించినను ఒకటిగనే వచ్చుచుండును. 5-3, 3-5 లు; 2-6 లు, 6-2 లు; 3-6 లు, 6-3 లు; యిట్లు చిన్నవస్తువులతో లెక్కపెట్టించి చూపవచ్చును. 3-4 లు మొంతో చూచినయెడల, 4.3 లు మొత అని లెక్కపెట్టనక్కరలేదు. అంతేయుండును.

---

4. ఇల్లు అక్షరములు.

ఋ ౠ ఌ ౡ ః ం

ృ ౄ



సున్నాలో పై సగములు ఇండ్లు కట్టు అర్చిలవలె నుండును. ఈపాఠములో అక్షరములు పైసగములతో యేర్పడియుండును.

శ-ఒక పైసగముక్రింద సున్నాచుట్టి పైకిగీసితలకట్టు వ్రాసిన-శ. ఇ పై సగములను జంటగా వ్రాసి క్రింద కుగీసి సుడి చుట్టిన-ఇ. ఇ- అర్చిలతో కట్టిన ఇల్లువలె నుండును. ౧ ఈ-సుడి, సుడిదీర్ఘము ఇ ఈ గుర్తులు ఇవి అక్షరములపైన వ్రాయబడును. య-దీనికి తలకట్టు లేనియెడల యి అని పలుకవలెను. ఇ ప్రక్కన గీతలు చేర్చిన ఇ. ఇది తరుచుగా రాదు. ఎ మీద పైసగముల జంట చేర్చిన ఐ. దీని గుర్తు ై పైసగములజంటక్రింద ఒకవైపు అరసున్నా, ఒకవైపు సున్నా వ్రాసిన ణ.

ఋ ౠ ఌ ౡ లు అని అంతవాడుకలోరాని అక్షరములున్నవి. ఎప్పుడైనను కనబడిన గుర్తించుటకు యిక్కడ చెప్పబడును. ఌ ౡ ఇవికూడా పై సగముల జంటతో యేర్పడినవి. ఇవి వాడుకలో లేవు. బ కు రెండుకొమ్ములు, రెండుకొమ్ములు దీర్ఘముచేర్చిన ఋ ౠ లగును. ఇవి తరుచుగా రావు. వీటి గుర్తులు ృ ౄ. ఇవి అక్షరములప్రక్క విడిగా వ్రాయబడును. ౯-ఇది అక్షరముమీద యున్నయెడల ఆ అక్షరమునకు యితరశబ్దము యేమియు లేదని గుర్తు. సాధారణముగ

అన్ని అక్షరములును అ శబ్దముతో-క, గ, డ, ట అని యిట్లు పలుకబడును. అ శబ్దముగాక ఇతర శబ్దములతో పలుకవలెనన్న కి, కు, కొ, కై యిట్లు యితర గుర్తులు చేర్చబడును. ్ ఇట్లు అక్షరముపైన చేర్చిన ఆ అక్షరమునకు అ శబ్దముకుకూడ లేదని అర్థము. ఇది తరుచుగ "న" తో చేరియుండును గనుక దీనిపేరు నకార పొల్లు అందురు. అప్పుడు న వ్రాయక ్ అని మాత్రము వ్రాయుదురు. న్ అని చదువ వలెను.

ం-మ్ అనుటకు గుర్తు. ః రెండుసున్నాలు హ్ అనుటకు గుర్తు.

ఈ పాఠములో వచ్చిన అక్షరములు:—శ-ఇ-ఈ-ఐ-ణ-ఋ-ౠ-ఌ-ౡ-ి-ీ-ై-ృ-ౄ-్-ః

అభ్యాసము:—శివుడు-ఇరుసు-ఇంత-ఐనను-ఐదు-కిటికి-పిరికి-విరిగి-కలిగి-దివిటి-దైవము-పైన-పేనము-అణా-దించు-దిండు-దీవించు-పీడించు-బైట-బైలు - నీపైరు-నిండు-నీడ-మైనము-కృషి-షికారు-నిలిపి-విడిది-వీడిది-ఋషి-ఖైదు-చేయించు చేసెన్-వానిన్-టప-టప్-గల-గల్-గడబిడ-గడ్బిడ్-చారు-చర్చర్.

---

4. అంకెలు. 20 పైన అంకెలు.

ఇరువదిపైన, 21 ఇరువది, 22 ఇరువదిరెండు, 23 ఇరువదిమూడు అని యిట్లు తిరిగి 1, 2, 3 వగైరాలను 9 వరకు చేర్చి చెప్పుదురు. 29 అయినవెనుక ఇంకొకటి చేర్చిన మూడవపది పూర్తియై మూడుపదులుండును. 30 ముప్పది అందురు. ఇట్లే 40 నాలుగు + పది, నలువది; 50 ఐదు+పది, యాబది, 60 అరువది, 70 డెబ్బది, 80 ఎనబది, 90 తొంబదివరకు ఒకటి రెండు వగైరాలను 9 వరకు చేర్చుచుండుటవల్ల అగును. 99 అయినవెనుక ఇంకొకటి చేర్చిన పదిపదులు పూర్తిఅగును. దానిని నూరు, లేక, వంద అందురు. నూరుపైన మొదటనూరుకు లెక్కపెట్టినట్లే నూటఒకటి, నూటరెండు, యిట్లు వరసగా నూటతొంబదితొమ్మిదివరకు లెక్కపెట్టి అంతకంటె యెక్కువయుండిన రెండువందలగును. ఇట్లే మూడువందలు, నాలుగువందలు అగుచు తొమ్మిదివందలవరకు లెక్కపెట్టి అంతకంటె ఇంకొకవందయెక్కువయుండిన పదివందలుపూర్తిఅగును. అప్పుడు వెయ్యిఅందురు. అట్టివి10వేలు యుండిన10వేలు అందురు. దానికివేరుగా పేరులేదు. వందవేలుండిన లక్షఅందురు. వందలక్షలుండిన కోటిఅందురు.

÷ ఇది భాగించుటకు గుర్తు. భాగించుటనగా భాగములుగా చేయుట. 4 వస్తువులున్నప్పుడు వాటిని రెండుభాగములుగ చేసినయెడల ఒక్కొకభాగములో రెండుండును. తొమ్మిదివస్తువులున్నప్పుడు మూడుభాగములు చేసినయెడల ఒక్కొకభాగములోనుమూడుండును. రెండుభాగములుచేసిన ఒకొకభాగములో నాలుగుండి, ఒకటి మిగిలిపోవును. ఈ విషయములు లెక్కలలో నిట్లు వ్రాయబడు.

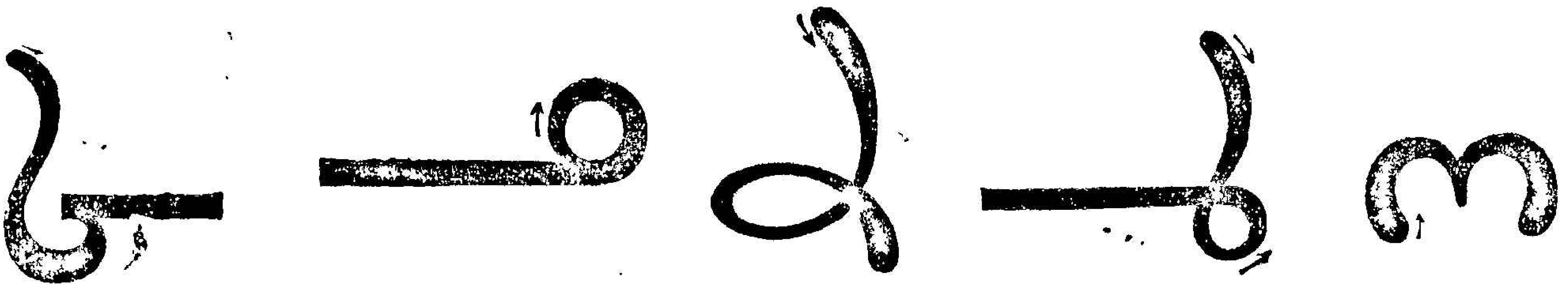
$4 \div 2 = 2.$ $9 \div 3 = 3.$ $9 \div 2 = 4;$ మిగత 1.

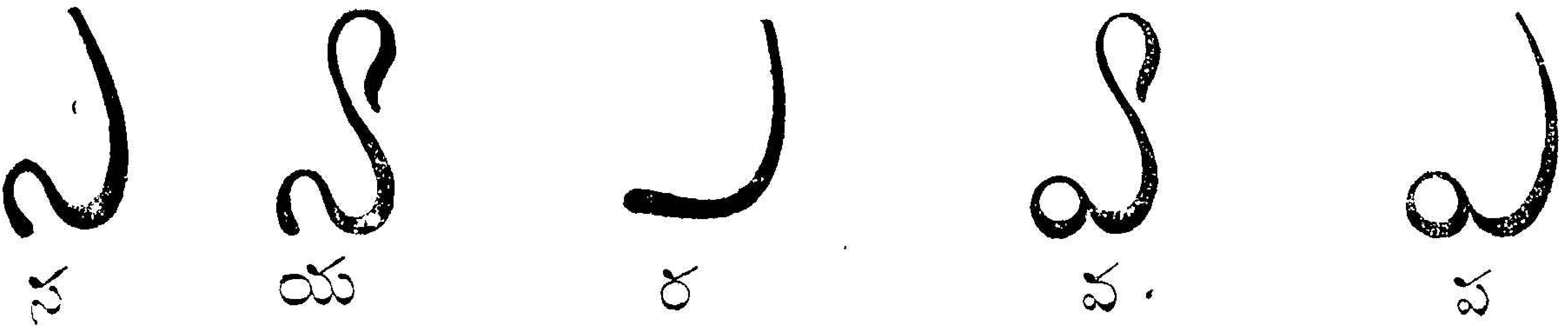
భాగించుటకుకూడ ఎక్కము లవసరము. 20 ని 4 తో భాగించిన యెంత అని అడిగిన, 4_5 లు 20 అని తెలిసినవారు 5 అని తక్షణమే చెప్పవచ్చును.

గింజలు మొదలైన చిన్న వస్తువులతో పెట్టి చూపించవలెను.

అభ్యాసము:—

4 ÷ 2	5 ÷ 2	15 ÷ 3	12 ÷ 5	18 ÷ 9
6 ÷ 3	7 ÷ 3	16 ÷ 4	13 ÷ 4	11 ÷ 3
8 ÷ 2	8 ÷ 4	19 ÷ 8	17 ÷ 8	14 ÷ 2





5. అక్షరముల పెండ్లిండ్లు.

అబ్బాయి పెద్దవాడై పెండ్లిచేసినవెనుక చేతిక్రిందకు పెండ్లాము వచ్చును. పెండ్లిచేయుటలో భావ మేమి? మగడు సంపాదించి భార్యకు పెట్టవలెనని. అదేవిధముగా అక్షరములలోకూడా పెండ్లిండ్లు జరుగును. ఒక అక్షరముక్రింద యింకొక అక్షరమును వ్రాసినయెడల పైఅక్షరమునకుండుగుర్తులు క్రిందిఅక్షరమునకు చెందును. పైఅక్షరమునకు నకారపొల్లు యున్నట్లు చదువవలెను. పైఅక్షరమునకుండు గుర్తు క్రిందిఅక్షరమునకున్నట్లు చదువవలెను. ఉ॥ పల్టీ—పల్ టీ; అని చదువవలెను. పద్దు—పద్ దు; అబ్బా—అబ్ బా; అక్షరముక్రింద యింకొక అక్షరము వ్రాయునప్పుడు క్రిందవ్రాసిన అక్షరమునకు తలకట్లు మాని వేయుదురు. తలకట్టు మానివేయుటయే గాక క్రింద వ్రాయవలసివచ్చినప్పుడు కొన్ని అక్షరములకు గుర్తులున్నవి. ఆ గుర్తులు వచ్చినప్పుడు ఆ అక్షరము లున్నట్లే చదువవలెను. వ్రాయుటకుగాను కాగితముక్రింద వత్తుపెట్టుకొనుటఅందరకు తెలియును. వత్తుఅనగాక్రింద యుండునది. ఈవిధముగాక్రిందవ్రాయబడుతలకట్టుమానివేసినఅక్షరములు,అక్షరములగుర్తులు-వత్తులు—అనబడును.

అభ్యాసము:—అభ్ యాసము అని చదువవలెను.

గుర్తు	...	గుర్ తు	శాస్త్రము	...	శాస్ త్ రము
కల్లు	...	కల్ లు	శ్రీరామ	...	శ్ రీరామ
భర్త	...	భర్ త	వస్తువు	...	వస్ తువు
భార్య	...	భార్ య	న్యాయము	...	న్ యాయము
పెట్టె	...	పెట్ టె			

5. అంకెలు - పంక్తులు.

పెండ్లిండ్లలో పంక్తిభోజనములగుట అందరు చూచియుందురు. అందరును వరుసగా కూర్చుందురు. అందులో గొప్పవారు ముందుగను సామాన్యమైనవారు చివరను యుందురు. చూచుటకు అందరు ఒకటిగనే కనబడెదరు. కాళ్ళు, చేతులు, తల మొదలైనవి అందరకును యుండును. అందరు మనుష్యులే. అందరు ఒక విధముగనే కనబడెదరు. అయితే వారిలో చాలా భేదములుండును. గొప్ప ధనవంతు లుండవచ్చును. గొప్ప పండితు లుండవచ్చును. ముందుకూర్చున్నవారు ఆఖరునఉన్నవానికంటె వెయ్యిరెట్లు యెక్కువై యుండవచ్చును.

అంకెలలోకూడ యిల్లే. అవి వరుసగా యున్నప్పుడు చివరఅంకెకంటె ముందున్న అంకెలు అనేకరెట్లు యెక్కువ. అన్నిటికంటె చివరది ఒకట్లచోటు, దానిముందుది పదులచోటు, దానిముందుది వందలచోటు, దానిముందుది వేలచోటు, దానిముందుది పదివేలచోటు, దానిముందుది లక్షలచోటు, దానిముందుది పదిలక్షలచోటు, దానిముందుది కోట్లచోటు, దానిముందుది పదికోట్లచోటు, ఈ చోటులను జ్ఞాపకముంచుకొనవలెను. ఒకట్లచోటులో 6 యుండిన 6 ఒకట్లు అనగా ఆరు. పదులచోటులో 6 యుండిన ఆరుపదులు అనగా అరువది (ఆరు+పది). వందలచోటులో 6 యుండిన ఆరువందలు. వేలచోటులో 6 యుండిన ఆరువేలు. ఈవిధముగా యే అంకెయైనను అది వరుసలో యేచోటునందుండునో దానినిబట్టి అన్నివందలో, వేలో, లక్షలో, ఒకట్లో తెలియును. ఈ చోటులువిషయము జ్ఞాపకముంచుకొనునట్లు క్రింద వరుసగా వ్రాయుచున్నాము.

9	8	7	6	5	4	3	2	1
పదికోట్లు	కోట్లు	పదిలక్షలు	లక్షలు	పదివేలు	వేలు	వందలు	పదులు	ఒకట్లు

ఉదాహరణము:—

80 అనగా 8 పదులు (ఎనుబది). ఒకట్లచోటులో ఏమియు లేదని సున్నా చుట్టబడినది.

86 అనగా ఎనిమిదిపదులు (ఎనుబది) ఆరు.

972 అనగా 9 వందలు, 7 పదులు (డెబ్బది) రెండు.

902 అనగా 9 వందలు, రెండు. పదులు లేవని సున్నా చుట్టబడినది.

297 అనగా 2 వందలు, 9 పదులు (తొంబది) ఏడు.

3486 అనగా 3 వేలు, 4 వందలు, 8 పదులు (ఎనుబది), ఆరు.

5928 అనగా 5 వేలు, 9 వందలు, 2 పదులు (ఇరువది), ఎనిమిది.

36366 అనగా 3 పదివేలు (30 వేలు), 6 వేలు, 3 వందలు, 6 పదులు (అరువది) ఆరు.
వేలలో 30, 6 కలిపిన 36; 36 వేలు అని చదువవలెను.

78914 అనగా 78 వేలు, 9 వందలు, 1 పది, నాలుగు.

44444 అనగా 44 వేలు, 4 వందలు, 4 పదివేలు (నలుబది), నాలుగు

40006 అనగా నలుబదివేలు, ఆరు. (మధ్యచోటులలో యేమి లేవు అని సున్నాలు చుట్టబడినవి.

ఇట్లు చోటులపద్ధతివల్ల వస్తువులు వేలకొలది లక్షలకొలది యెన్నియున్నను 1 నుండి 9 వరకు 9 అంకెలు, సున్నాతో వాటిని కాగితముమీద వ్రాయగలము.

నూతన పద్ధతి భావములు.

చదువురానివారు కోట్లకుకోట్ల జనులున్నారు. మన ప్రస్తుత పరిస్థితులలో అందరకు పాఠశాలలను స్థాపించుట దుర్లభము. ఈపద్ధతి యందు చదువుట అందరకును అతిసులభముగ వచ్చునట్లును, ఒకసారి చెప్పినవెనుక మరువ వీలులేక మనస్సులో నాటుకొనిపోవునట్లును నేర్పాట్లు చేయబడినవి. పూర్వము చదువువచ్చుటెంత కష్టమో, యీ పద్ధతిని చదువు రాకుండుటంత కష్టము.

ఇందలి ముఖ్య విషయములు.

1. విభజన:—శబ్దములనుబట్టి అచ్చులు, హల్లులు అని రోకంటి పాటగ నేర్పకుండ, ఆకారములనుబట్టి విద్యార్థికి శ్రద్ధ ఉత్సాహము కలుగుచుండునట్లు అక్షరములును, అక్షరముల గుర్తులును అన్నియు భాగములుగ చేయబడి 5 పాఠములలో చెప్పబడినవి.

2. బోధనాపద్ధతి:—సున్నా అందరకు తెలిసినది. ప్రతిపాఠము లోను ఇట్టి సులభమైనవి ముందు చెప్పుచు వాటి ననుసరించి క్రమ క్రమముగ ఒకదానినిబట్టి ఒకటి మెట్లు యెక్కినట్లు బోధ చేయబడి నది. కొండమీద గుడికి పోవునప్పుడు మెట్లుండిన యెంత సులభముగ నుండునో, లేనియెడల యెంత శ్రమగ నుండునో చెప్పనక్కర లేదు.

3. స్మారకవాక్యములు:—చెప్పినవి మనస్సులో నాటుకొని పోవునట్లును, తిరిగి మరచిపోవుటకు వీలులేనట్లును అనేక స్మారక వాక్యములున్నవి.

4. అభ్యాసము:—తిరిగితిరిగి దెబ్బలు కొట్టుటవల్ల మేకును గోడలోనికి క్రమముగా దింపునట్లు, అక్షరముల నెంతసులభమార్గమున నేర్పినను అభ్యాసము లేనియెడల నవి నాటుకొనవు. క్రొత్తవిషయము లను తిరిగితిరిగి అనేకసార్లు మనస్సున కెక్కునట్లు చేయుటవల్లనే

అందు నాటగలము. ఒకసారములోని అక్షరములను చెప్పిన వెంటనే, ఆ అక్షరములు వచ్చు మాటలలో అక్షరములను గుర్తించమనవలెను. ఏ అచ్చుపుస్తకములోనైనను ఆ అక్షరములను గుర్తించమనవలెను. ముందు తెలియకపోతే చూపవలెను. దిద్దించుటకంటె గుర్తించమనుట మంచిది: నూరుసార్లు దిద్దుటకంటె నూరుసార్లు గుర్తించుట సులభము. వేగముగ నగును, ఉత్సాహముగ నుండును, అన్నిసార్లు మనస్సున కెమరొక్కనుటవల్ల అనాయాసముగను, శీఘ్రముగను మనస్సులో నాటుకొనిపోవును. మామూలుపద్ధతిని రోజుకు 5, 6 అక్షరములు కంఠత నేర్పుచున్నారు. ఈ పద్ధతిని రోజుకు 12 అక్షరములు గుర్తించుట నేర్పవచ్చును. ఎక్కువ అనాయాసముగను, ఎక్కువ వేగముగను కూడ చదువు వచ్చును. వారమురోజులలో యే పుస్తకమైనను చదువుకొనుశక్తి వచ్చును.

5. వ్రాత:—ఇప్పుడు విద్యార్థులకు 5-6 అక్షరములు వ్రాసి ఇచ్చి, అవి వచ్చువరకు దిద్దుకొనమనుచున్నాము. ఇట్లు చేయుటవల్ల వారిశక్తిని, కాలమును, ఓపికను వృథాపరచుచు వారిని అనవసరముగ శ్రమపెట్టుచున్నాము. అన్నిఅక్షరములును సున్నాలతోను, సున్నాలభాగములతోను, యేర్పడియున్నవి. సున్నాలుచుట్టుట- పెద్ద సున్నాలు, చిన్నసున్నాలు, కుడివైపునుండి యెడమవైపునకు, యెడమవైపునుండి కుడివైపునకు సున్నాలుచుట్టుట- వచ్చినయెడల అన్ని అక్షరములును వ్రాయుట వచ్చినట్లే. (1) నగలషాపులలో దొరుకు ఉంగరాల అట్టలుగాని, (2) పలుచని చెక్క- లేక సీనారేకులో గుండ్రముగా బెజ్జములుచేసిగాని, పెట్టుకొని వాటితో పైన చెప్పినట్లు సున్నాలు చుట్టుట సులభముగ నేర్చుకొనవచ్చును. ప్రతి అక్షరమును దిద్దించనక్కఱ లేకనే అక్షరములు వచ్చిన వెనుక వ్రాయుట యీ పద్ధతిని తనంతటదే వచ్చును.



మనసు ఫౌండేషన్ పుస్తకాల పరిశీలనాపట్టిక

పుస్తకం సంఖ్య	TPLA111B192
పుస్తకం పేరు	నూతన అక్షరాభ్యాసము
తారీఖు	26/10/24
ముందు అట్ట	NO
వెనుక అట్ట	NO
మొత్తం పేజీలు	69
పెద్ద సైజు పేజీలు	NO
ఖాళీ పేజీలు	1, 138,
లేని పేజీలు	NO
తయారు చేసినది	Pragathi
పేజీలు విడదీసినది	Sowmya
స్కాన్ చేసినది	Haseema
పరీక్ష చేసినది	RAMYA
పేజీలు పరిచూసినది	
బైండింగు చేసినది	
ప్యాకింగు చేసినది	
పరిస్థితి	Good